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THE MOSAIC ACCOUNT OF THE CREATION GEOLOGICALLY CONSIDERED.

Read before the Peking Missionary Association, November 11th, 1881. By Rev. G. Owen.

"In the beginning God created the heavens and the earth." Gen. 1. 1. OF the origin of things science gives us no information; nor does it teach us anything positive as to the original condition of things. Science confines itself to an exposition of such facts as come within the sphere of observation and experiment and of the laws on which these facts depend. As to how matter or material things originated and what was their primal state, science can only speak conjecturally. Astronomy teaches us the facts and laws of the solar system, but can tell us nothing positive regarding the origin of the sun, moon, and Chemistry can resolve the various combinations of matter into their original elements, but of the sources of these elements or even the causes of their marvellous combinations, chemistry is silent. Biology tells us the wonderful story of life and describes for us the characteristics and functions of the teeming living organisms around us, but of the origin of life or of any living thing, it can give us no information. Geology by eareful investigation of the stratified rocks, their mineral composition, lithological order and fossil contents, is able to trace back the history of the earth through countless ages, but how this earth originated, what was its earliest condition and what was its history prior to the deposition of the oldest stratified rocks are matters of conjecture mainly.

But what science cannot do, or at least has not yet done, the Bible does. It tells us that "in the beginning God created the heavens and the earth." The material universe therefore is not eternal: it had a beginning. What ages have passed away since that beginning, we have no means of ascertaining. The Inspired Record is silent, and conjecture is vain. Nor is the universe self-evolved; for God created it—whether it was formed from materials previously called into

existence and prepared through long ages for the new forms they were then to assume, or whether this was the first creative act, the calling into existence of matter itself, is not expressly stated. The Hebrew word (x72 bārā) will suit either meaning.

"In the beginning God created the heavens and the earth." By heavens we must here understand the whole ethereal expanse with its countless worlds, and by the earth, this globe on which we stand.

Of this first act of creation science of course knows nothing. It can neither prove nor disprove it, for it lies beyond the region of observation and experiment, nor indeed does it come within the limits of legitimate scientific conjecture.

But this first act of creation was only the initial act of a long series yet to follow. The materials were produced and the forces set in operation, out of which our earth was to grow. It was far from being perfect then. In the second verse we are told: "And the earth was without form and void, and darkness was upon the face of the abyss. And the Spirit of God moved [or brooded] upon the face of the waters." It was "without form and void;" a shapeless, desolate mass as unlike what our beautiful earth is now as a lump of protoplasm is unlike yon strong man or that fair girl.

This description of the early condition of our earth is in striking accord with the nebular theory of La Place which is now generally held by scientific men. That great thinker supposed that the sun and all its attendant planets were originally one huge vaporous body, occupying the whole, or more than the whole, of the space now occupied by the solar system. This nebulous mass by virtue of the rapid motion of its constituent particles and of the mass itself, flashed and glowed like a seven-times heated furnace. In process of time the outskirts of this vaporous mass cooled and as it cooled threw off ring after ring, which, contracting, formed the planets and our earth. In the sun we see what was the centre of that great vaporous body, its original fires still burning.

The earth after its separation from the central body still continued to cool, and, cooling, contracted and solidified. From glowing gas it became a globe of liquid fire. The outer portions further cooling by radiation hardened into a solid crust. From this cooling, but still hot, mass rose continually great clouds of black, seething vapour and enveloped our incipient earth in blackness, or in the language of Scripture "Darkness covered the face of the abyss." The glow of its own internal fires was shut in by its outer crust, while the dense vapour which hung over it effectually excluded any light from luminous bodies around.

But this state could not endure. The outer coating or crust of the earth having become comparatively cool, (and at the same time preventing to a large extent the escape of heat from the interior), the dense, watery vapour surrounding the earth cooled also and precipitated itself in sheets of dew or rain upon the earth, gradually covering it with water and converting its surface into one vast ocean.

The earth was in this condition when "the Spirit of God moved [or brooded] upon the face of the waters." Instead of the "Spirit of God," some translate "the Wind of God," that is, a violent wind. So far as the Hebrew word ("TI") rûāck) is concerned, either translation will do, but how, before the existence of an atmosphere and in the then condition of the earth, a violent wind could blow, it is hard to conceive. The translation in our English Bible is therefore preferable, though our present knowledge does not enable us to explain the action intended in this brooding of the Divine Spirit. Doubtless it was some preparatory process fitting our earth for its next stage.

The description of the earth given in this second verse is therefore in general accord with the theories of modern science. Unfortunately as yet science has only theories to give us regarding that far off past. But those theories are something more than mere guesses; they are based on observed facts such as these:

1st. The orbits of the planets are nearly circular.

2nd. They revolve nearly in the plane of the sun's equator.

3rd. They revolve round the sun in one direction which is also the direction of the sun's rotation.

4th. They rotate on their axes also, so far as is known, in the same direction.

5th. Their satellites, except those of Uranus and Neptune, revolve in the same direction.

To these may be added the spheroidal shape of the earth (and the other planets), the increasing heat as we penetrate downwards, the present condition of the sun, and the existence of the nebulous masses in space. All these considerations point to a history for our earth such as we have sketched.

Thus far our narrative only gives the first stages of the earth's progress and states these in very general terms; but its subsequent story is told with greater detail and precision. The Sacred Record now introduces us to distinct periods in the earth's history.

FIRST DAY.

"And God said, Let there be light and there was light. And God saw the light that it was good; and God divided the light from the darkness; and God called the light Day; and the darkness He called Night.

And the evening and the morning was the first day" (or lit. and evening was and morning was—Day one).

This does not mean the first and absolute creation of light. It refers to the introduction of solar and sidereal light upon our earth. The creation of the heavenly bodies and consequently of light, is included in the statement of the first verse that "God created the heavens and the earth." But neither sun, nor star-light had as yet reached the earth. Utter darkness brooded over it. It was as black as though neither sun nor star existed. The thick vapours that enveloped it shut out every ray of light and wrapped it in primeval darkness. One who has seen or rather felt a London fog knows how completely a thick vapour can shut out the brightest sunshine. Indeed an ordinary dull day sufficiently shows the obscuring effect of a little vapour.

But the earth having cooled and the black heated vapour which had hung in dense masses over it, having largely precipitated itself in water on the surface of the earth, light at last breaks through; feeble doubtless at first, but in constantly increasing quantity and radiance. But whence that light came, no inhabitant of our world, had there been such at that time, could have told; for the steamy vapours that still enveloped it were then, and for a long period afterwards, sufficiently dense to hide the heavens from view. That sunlight is possible while the sun is entirely hidden is a fact with which fogs and dull days have familiarized us all.

It is probable also that at the period we are now considering, the huge vaporous mass composing the sun, had become so concentrated as to glow with vastly increased intensity and flash forth light with awful brilliancy. The concurrence of these two causes and the consequent illumination of the earth is the great fact so briefly and grandly expressed in the words: "And God said, Let light be and light was."

That the light was solar not cosmical is clear, I think, from the words that follow: "And God divided the light from the darkness; and God called the light Day; and the darkness He called Night." This shows that the earth was rotating on its axis then as now, causing alternating periods of light and darkness, day in that half towards the sun and night in the other half. But how except on the supposition that the light was solar could this happen?

"And evening was and morning was-Day one."

The word day is variously used in the Bible. (1.) It denotes the period of light, the time from sun-rise till sun-set or a natural day. (2.) It means also the day and night or a period of 24 hours, that is, a civil or astronomical day. (3.) It is further used in the sense of

time, season, or period. Such expressions as the following are common in the Bible: "At his day" "in that day," "in the day of calamity," "day of distress," "day of God's power," and so forth. In all these cases day means a more or less extended period of time, a very long period in some of the instances given. We use the word day in the same indefinite way in English. We say "I shall not see the like in my day," meaning my life-time; "he was the most noted man of his day," meaning his age or time. (4.) In the second chapter of Genesis and the fourth verse we read, "In the day that the Lord God made the earth and the heavens, &c.," where the word day covers the whole period of creation. (5.) In Micah v. 2, occurs the expression "days of eternity" (marginal reading) where days manifestly mean ages; so also in the expression "days of heaven." Deut. xi. 21: Psls. 89, 29.

So far therefore as the word day is concerned we may understand it as denoting an ordinary day of 24 hours or as meaning an indefinite period. It is constantly used in both senses in the Bible. Which does it mean in this account of creation? In which sense did Moses use it? I have no hesitation in saying in the latter or indefinite sense, and in support of this view I urge the following considerations:

- 1. As already stated, in the briefly summarized account of the creation given in Gen. chapter 11., Moses uses the word day to cover the whole period of creation (see 4th verse), thus indicating that he employs it in a wide and indefinite sense.
- 2. The work of creation is a frequent topic of wonder and praise in the Old Testament. In the 104th Psalm, in the xxxviii. chapter of Job, in the viii. chapter of Proverbs and in numerous other places the work of creation is made the subject of adoring praise, but in no instance in the Old Testament or in the New is the brevity of creation referred to. The sacred writers allude to various aspects of God's wonderful creative work and celebrate His power, wisdom and goodness as shown therein; but there is no allusion anywhere to its having been accomplished in a few days. On the contrary that work is constantly spoken of as having been of vast duration, as belonging to an unknown antiquity, and as illustrating the eternity of God.

We will give two examples. The first is from the 90th Psalm and the second from the VIII. chapter of Proverbs.

"Before the mountains were brought forth,
Or ever Thou hadst formed the earth and the world,
Even from everlasting to everlasting Thou art God.
Thou turnest man to destruction,
And sayest, Return, ye children of men;
For a thousand years are in Thy sight as yesterday when it is past,
And as a watch in the night." Psl. xc. 2-4.

The Lord possessed me in the beginning of His way,—before His works of old. I was set up from everlasting,—from the beginning, or ever the earth was. When there were no depths, I was brought forth; When there were no fountains abounding with water. Before the mountains were settled.—before the hills was I brought forth.

Before the mountains were settled,—before the hills was I brought forth. Prov. viii. 22-25.

Could these words have been written, or if written, would they have any meaning, on the supposition that creation only dated back a few thousand years and had only occupied six ordinary days? Looking at such language as the above, and it is the constant language of the Bible, it is impossible to avoid the conclusion that the sacred writers regarded the work of creation as covering countless means and as reaching back to a time vastly anterior to man. Yet if creation occupied only six ordinary days, the foundations of the earth were laid and the everlasting hills were reared only three days (i.e. 72 hours) before man was created! They and he are alike but of yesterday. Is this at all in harmony with the sentiments expressed by the sacred writers? Does it not reduce their sublime language to meaningless bombast?

3. In the New Testament we find references to what may be called time-worlds. Thus in Heb. 1. 2, we read, "His Son by whom He made the worlds or æons;" and in Heb. x1. 3, it is said "Through faith we understand that the worlds or æons (Toνς αιωνας) were framed by the word of God." Such language brings before us very vividly the vast periods covered by God's creative energy, but seems quite meaningless if the world was made in six brief solar days and has only existed six or seven thousand years. Expressions such as "beginning of the ages," "end of the ages" are also common in the New Testament.

The idea then that creation occupied only six solar days derives no support from the writers of the Old and New Testaments. It is the Talmudists and subsequent commentators who invented this unfortunate interpretation.

4. While it is unhappily true that the majority of commentators have understood the creative day to mean an ordinary day of 24 hours, two at least of the ancient Fathers, and those two the greatest, viz. Augustine and Origen, understood it as meaning an indefinite period. St. Augustine in his work De Genesi ad Literam (Lib. 11. chap. 14) argues the question at length and concludes that these days of creation are naturae (natures, births or growths), morae (delays or pauses in the divine work) or dies ineffabiles—days whose true nature cannot be told. He also understands "the evening and the morning" as meaning the obscure beginning and the bright culmination of each creative epoch.* He gives expression to the same ideas in his works, Contra

^{*} If a creative day means an ordinary day, then the first day commenced at the close of the first period of light, or on the evening of the first natural day!

Manichaeos and De Civitate Dei. Such, too, seems to have been the opinion of Origen, the greatest of the Fathers. I mention these authorities mainly as showing that long before the birth of geology, there were those who from a study of the Mosaic account itself felt compelled to understand the creative day as denoting an indefinite period.

5. Another and very powerful argument in favour of the great length of the creative days is furnished by the seventh day and the institution of the Sabbath. The Jews were enjoined to keep the seventh day because "in six days the Lord created the heavens and the earth." Superficially looked at this language seems to point to six ordinary days, but a deeper consideration shows that such is not the case. "The argument is not, 'God worked on six natural days and rested the seventh; do you therefore the same.' Such an argument could have no moral and religious force as it cannot be affirmed that God habitually works and rests in this way. The argument reaches far deeper and higher. It is this: God created the world in six of His days and rested on the seventh and invited man in Eden to enter on His rest as a perpetual Sabbath of happiness. But man fell and lost God's Sabbath. Therefore a weekly Sabbath was prescribed to him as a memorial of what he had lost and a pledge of what God has promised in the renewal of life and happiness through our Saviour.* * * * The writer of the Epistle to the Hebrews takes this view in arguing as to the rest or sabbatism which remains for the people of God. His argument may be stated thus: God finished His work and entered into His rest. Man, in consequence of the fall, failed to do so. He has made several attempts since but unsuccessfully. Now Christ has finished His work and enters into His Sabbath and through Him we may enter into that rest of God which otherwise we cannot attain to."* God's Sabbath still continues, and if we may judge from prophecy will continue for long ages yet. But if God's seventh day is of such vast duration, were not the six days of His creative energy proportionately long?

6. We may reasonably suppose that Moses was more or less acquainted with Persian cosmogony (some have maintained that he derived his account from the Persian) and perhaps also with the Hindoo. In both these systems day is used in the sense of age or epoch.† Are not therefore the probabilities many and strong that Moses employed the word in the same indefinite way?

7. I will only add that it would be passing strange if a record

[&]quot;The Origin of the World," by Prof. Dawson, page 130. See also "Footprints of the Creator," by Hugh Miller.
A day of the gods equals a year. A day of Brahma the Creator equals a period of

over four million years.

which so entirely agrees with the facts of geology in other respects should differ so completely on this one subject of time. For if by a creative day we are to understand a day of 24 hours, then the Mosaic record is egregiously and hopelessly at variance with the indubitable facts of geology. Whatever may be the length of the Mosaic days, nothing is more certain than that geological days are of vast duration. Geologists differ widely in their estimates of the probable duration of geological time; but no one acquainted with the subject can doubt for a moment its great length. The crust of the earth, so far as known to us, consists mainly of sedimentary rocks such as sandstone, slate and shale, and of organic rocks such as limestone and marble. The former are the slow accumulation of water-borne sand and mud: the latter the still slower growth of animalculine, coral and molluscan remains. In the Palaeozoic Age alone the sedimentary rocks are estimated as being about 50,000 feet in thickness, and the organic rocks or limestones as being about 13,000 feet. Let any one try to calculate the time required for the deposition of the former according to the rates of deposit observed at the mouths of the Nile, Mississippi, Ganges and Yellow River; or let him reckon the time needed for the growth of that vast mass of limestone, and in both cases he will find his line of figures becoming confusingly long. Yet these are only the rocks of one age. Add those of the other ages and then add up the grand total!*

SECOND DAY.

And God said, Let there be an expanse between the waters, and let it divide the waters from the waters. And God made the expanse, and divided the waters which are under the expanse from the waters which are above the expanse: and it was so. And God called the expanse Heaven. And the evening and the morning were the second day. Gen. 1. 6-8.

During the first creative day the vapours enveloping the earth were so far reduced as to admit the light of the sun, and day broke in upon the long night. The second day witnessed a further change in the same direction—the formation of an atmosphere. The surface of the earth was still one great ocean; but the earth had cooled and the waters with it, and consequently the exhalation of vapour from the surface had gradually diminished, till the lower portions of the

^{*} Sir Charles Lyell estimates that two hundred and forty millions of years have elapsed since the formation of the earliest stratified rocks. Thus giving about twenty millions to each of the 12 geological periods. Sir William Thomson basing his calculations on physical considerations reckons the possible age of the earth's crust at from one to two hundred millions of years. Professor G. Tait and others arguing from the cooling of the earth, radiation of heat from the sun, tidal retardation, &c., consider that not more than 10 or 15 millions of years can have elapsed since the solidification of the earth's crust. The lowest estimate however gives an enormous length to each day.

atmosphere had become comparatively clear, while in the higher and cooler regions the vapour still hung in dense clouds completely veiling the heavens and all their starry host.

Whether that mixture of oxygen and nitrogen which constitutes our present atmosphere had existed or not before this second day of creation, cannot of course be proved. Possibly it did not, but was now first produced, and gradually resulted in the formation of an under stratum of comparatively clear atmosphere, while great cloud masses still floated above. Hitherto the watery ocean and the watery sky had blended in one almost indistinguishable mass; now for the first time they are separated by an expanse or atmosphere.

It seems strange at first to speak of "separating the waters under the expanse from the waters above the expanse," yet such language is by on means inappropriate. The quantity of moisture held in suspension in the atmosphere, and partly visible to us in the form of clouds, is enormous. During those tremendous downpours which occur each rainy season in this and other countries it does appear as if the floodgates of heaven were opened. It seems impossible that such a mass of water could be suspended in the atmosphere. But the clouds which we see are as thin snow-flakes to the dense, unbroken masses which floated above our earth on the day when God divided the waters above from the waters below.

THIRD DAY.

The dry land and the first plants.

And God said, Let the waters under the heaven be gathered together in one place, and let the dry land appear: and it was so. And God called the dry land Earth; and the gathering of the waters called He Seas: and God saw that it was good. And God said, Let the earth bring forth the springing herb, the herb bearing seed and the fruit tree yielding fruit, after its kind upon the earth, whose seed is in it on the earth: and it was so, &c., &c. Gen. 1. 10, 11.

This third day of creation is the first day of geology. What was the condition or history of our earth prior to the deposition of the oldest stratified rocks, we can know nothing positively. The current theories may be true; still they are only theories. But to-day the wonderful story of the rocks begins, and henceforth we have its unfailing light to guide us.

Up to the period we are now considering, the earth was covered by a universal ocean; its surface was a vast waste of waters without any living thing. But this third day initiates stupendous changes. Dry land appears above the vasty deep, and vegetation adorns its sandy shores and muddy flats. The causes which led to this upheaval of the land, we can easily surmise. The earth's newly formed crust was necessarily thin; the cooling was still going on in the interior molten mass; as it cooled it shrank away from the crust, leaving it unsupported, till unable to bear its own weight and the pressure of the superincumbent waters, it collapsed or crumped up, rising in ridges in one direction and sinking into hollows in another, just as a bladder collapses when the inside air escapes or shrinks by cooling.

Whether the collapse was sudden or gradual we have no positive proof; most probably the latter, just as some parts of the earth's surface are now being slowly elevated while others are being depressed. The contorted, flexured appearance of the older strata, seem to witness to this gradually crumpling of the earth's crust.

This crumpling probably commenced soon after the formation of a solid crust, the thinner or weaker parts sinking dowwards, the thicker being forced upwards in peaks and ridges, the internal fires breaking through at many points and belching forth great streams of burning lava.

This crust motion has continued with greater or less force from that time till this. The northern shores of Scandinavia are now rising at the rate of four feet in a century, while its southern shores are sinking. Similar phenomena are witnessed in Greenland, Chili and elsewhere.

But these early elevations were not permanent. Again and again they sank beneath the waters; sometimes here and sometimes there. An examination of the stratified rocks almost anywhere clearly proves this. Those rocks were all formed under water. They consist of numerous strata of limestone, sandstone, shale and so on, thus showing that the place where they were deposited was subject to repeated elevation and depression. For instance, in some localities the coal measures consist of as many as fifty or more beds of coal with intervening strata of sandstone and shale, a feature which can only be accounted for by supposing repeated subsidences and elevations.

But though that first land was not permanent, the lines of the first crumpling have remained unchanged. Its depressions are the great ocean beds of to-day, and its ridges the backbone of our present mountain ranges. I say backbone, for the great mountain chains of the world, such as the Alps in Europe, the Rocky Mountains and Andes in America, and the Himalayas in Asia are of quite recent origin. They belong to the beginning and middle of the Tertiary Period. The direction of the great mountain chains is mostly from north-east to south-east and appears to result from solar-lunar attraction on the

molten mass of the earth when the first crust crumplings took place. The great ocean depths too have probably never changed since the day when God said "Let the waters under the heavens be gathered together into one place."

The fixed direction of the mountain ranges first mentioned; the configuration of the bed of the ocean, its abysural depths in the centre, and sudden elevation towards the edges of the continents, as well as the fact that nearly all the stratified rocks are of comparatively shallow water formation, seem conclusively to prove the permanency of the earth's early configuration.

The land of this third day was of, very limited extent; but the process of elevation had begun and was continued in each succeeding era till towards the end of the Tertiary, the land attained its present form and extent.

The work of the third day is of two well marked kinds; first the elevation of the land, and secondly the production of vegetation. The second part is thus described: "And God said, Let the earth bring forth the tender [or springing] herb, the herb bearing seed, and the fruit tree yielding fruit after its kind, whose seed is in it on the earth: and it was so." Three kinds of plants are here specified:—1. The tender or springing herb, by which is probably meant cryptogams or plants having no flowers and no apparent seed-vessels. 2. The herb yielding seed, comprising all the flowering and seed-bearing plants such as grasses and herbaceous plants. 3. The fruit tree yielding fruit, comprising all our timber and fruit trees.

This division differs from the classification of modern botany in separating herbaceous plants from fruit-bearing trees; still it is sufficient for general description; and the order, first cryptogams and then phanerogams, is also the order in which fossil plants occur in the strata of the earth.

According to the Mosaic account these plants, not animals, were the first living things introduced on our world. The oldest fossils, however, formed in the rocks are animals not plants. The oldest known fossil is the Eozoon Canadeuse, discovered in 1862 by the Canadian survey in the Laurentian strata in Canada. It belongs to the foraminfera, and the fossil consists of a coral-like mass of calcareous shells or coverings. Worm-trails and burrows have since been discovered in the same strata, but no fossil plant has as yet been detected farther back than the Cambrian strata. Are we then to infer that animals preceded plants on the earth? By no means. Here zoology comes to our aid. We know that animals cannot live on inorganic water, while plants can. Notwithstanding, therefore, the absence of fossil

plants in the oldest fossiliferous strata we are compelled to believe that plants preceded animals on the earth.

That no plant-remains exist in those early rocks, need not surprise us. Plants from their destructible nature are much more difficult of preservation than the hard calcareous coverings of animals. Moreover, these old Laurentian rocks have undergone complete metamorphosis, shales having been converted into crystalline schists, sandstones into quartzite, and limestones into sparkling marble, so that any traces of plants which may have once existed have been obliterated.

But although no fossil plants exist in the Laurentian strata, those strata contain considerable quantities of graphite, which is probably mineralized vegetation, produced in the same way as coal. Indeed, graphite is probably metamorphosed anthracite, as anthracite is metamorphosed bituminous coal. The occurence, too, in these strata of stratified iron ore points to the existence of an abundant vegetation. We may, therefore, safely infer that plants preceded animals on our earth as stated in the Mosaic record.

But there is another difficulty of a more real kind. The Mosaic record seems to state that the two great classes of plants, the cryptogamous or flowerless plants, and the phanerogamous or flowering plants, were introduced simultaneously or at least during the same creative day, whereas the earliest fossil plants are all cryptogams such as seaweeds, horse-tails (equisctums), club-mosses, (lycopods) and such like. It is not until the Devonian period that we find any trace of phanerogamous plants and then only the inferior order of gymnosperms or the coniferæ. There are no remains of the higher flowering plants before the Crebaleo Period. As a matter of fact also, it is not land plants that first appear but seaweeds, principally fucoids. The Cambrean and Lower Silurian rocks contain no traces of land plants; the Upper Silurian only obscure remains of plants allied to the lycopods or club-mosses, and even in the Devonian Period the species are few.

In explanation of these apparent discrepancies, I would suggest that the great fact taught us regarding the work of the third day, is the introduction of vegetable life. It is probably not intended to teach that all the now existing orders of plants were made during the same period, but that plant-life was now introduced from which all subsequent orders sprang, in the order here indicated, first cryptogamous plants, then phanerogamous plants. In such a brief statement as the Mosaic record, all we can reasonably expect is a broad and substantial agreement with the facts of science and such an agreement there is. If any insist upon a minute, detailed correspondence, all I can say is

that our present knowledge does not enable us to trace such a correspondence. There is an agreement of order with an apparent disagreement in time.

Geologically this third day, or rather its latter half, denotes the latter part of the Azoic Age.

FOURTH DAY.

The physical relations of the solar system completed.

And God said, Let there be lights in the expanse of heaven to divide the day from the night; and let them be for signs and for seasons and for days and for years and let them be for lights in the expanse of heaven to give light on the earth: and it was so, &c., &c. Gen. 1.14-19.

Light had existed during the three preceding periods, but the courses of that light were hidden by the dense vapours enveloping the earth. Had eye of man or bird or beast looked up from the first made land or from the far spreading sea, no blazing sun or silvery moon, or twinkling star would have greeted his gaze. But during the fourth creative day, the heavenly bodies appear, and instead of thick cloud masses rolling slowly across the sky, a blue star-spangled canopy appears, a bright sun moves slowly athwart it by day, and moon and stars pursue their solemn march by night—a glorious change truely; and it was perhaps then that the morning stars sang together and the sone of God shouted for joy. (Job. xxxvIII. 7.)

But while our earth has been advancing up to this point, sun, moon and planets have also been growing into shape. What had once been a huge mass of vapour occupying the whole space inside of the earth's orbit, has shrunk into a small but brilliant ball of fire, now called the sun, having, however, in the mean time, thrown off two other planets like our earth, but smaller. The whole of the heavenly bodies now assume towards our earth those visible relations which they at present hold and henceforth mark its days and nights, its seasons and years.

The work of this fourth day marks two important advances. The atmosphere loses its watery vapour and reveals the starry sky, and the general physical relations of the solar system are completed.

Of this fourth day's work geology of course has nothing to say. Whether any and what changes occurred during that period in the relative positions of sea and land and in the progress of plant-life we are not told. Like the work of the first day it was atmospheric and solar.

FIFTH DAY.

Creation of the lower animals.

And God said, Let the waters swarm with swarming living things, and let winged things fly above the earth in the expanse of heaven. And

God made great reptiles, and every living moving thing which the waters brought forth abundantly after their kind, and every winged thing after its kind; and God saw that it was good, &c., &c. Gen. 1. 20-23.

It is difficult to determine with certainty the classes of animals intended in these verses. By swarming creatures we may perhaps understand all the invertebrates such as radiates, crustacea, and mollusca, and the two lowest classes of vertebrates, fish and amphibious. By winged things is probably intended all things that fly, such as insects and birds, but chiefly the latter. By great reptiles is meant those huge Saurians which first appeared in the Carboniferous Period and culminated in the Oolitic.

If these identifications are correct, and they are probably not far from the mark, the order of creation as told by Moses is in close agreement with the story of the rocks.

As already stated, the oldest fossils yet discovered are the calcareous coral-like remains of foraminifera found in the Laurentian strata. Crustaceans and mollusks first appear in the Cambrian; fish and insects* in the Devonian; reptiles in the Carboniferous; and birds in the Triassic. This order as you will observe is nearly, if not quite that of the Mosaic record.

What geological period then does this fifth day of creation cover? I am inclined to think, the whole series from the Laurentian to the Permian, or the Paleozoic Age. It may be objected that as birds' remains do not occur in the Paleozoic rocks, the fifth day must cover a longer period. It is true that we do not find traces of birds earlier than the Triassic Period; but in some of the strata of that system the foot-prints of birds, some of gigantic dimensions, occur in great abundance. Hitchcock found the foot-prints of 31† species in the Connecticut valley. We may safely infer therefore that birds existed in the previous period, for geology shows that every class of plants and animals has had its forerunners. The fish of the Devonian Age were heralded by scattered predecessors in the latter part (Ludlow beds) of the Silurian Age; the reptilian monsters of the Mesozoic had their precursors in the Carboniferous period; and the huge and abundant mammalia of the Tortiary were predicted by a little in-

^{*} Two orders of insects are found in the Devonian rocks: Large-winged dragonfly-like ephemera allied to our modern May-flies, and a species seemingly belonging to the grasshopper tribe (orthoptera). In addition to these the Carboniferous strata contain remains of weevils, the earliest representatives of the beetle tribe (coleoptera). Our domestic pests, the cockroaches, also occur in the Carboniferous. Thus at least three out of the ten or twelve orders into which insects are commonly divided must have flourished in the woods and swamps of the Devonian and Carboniferous Periods.

[†] Only foot-prints of birds are found in the Triassic; the first fossil bones of a bird (Archæopteryx) occur in the Oolitic.

significant marsupial away back in the Triassic. We may therefore reasonably suppose that the gigantic birds of the Traissic had their representatives in a preceding Age. Besides, God's creative work is all prophetic. It is initial not final. We may, therefore, take this fifth creative day as corresponding with the Palæozoic Age of geology.

SIXTH DAY.

Introduction of the mammalia and of man.

And God said, Let the land bring forth animals, after their kind, &c., &c., &c. Gen. 1. 24-28.

By cattle (běhēmâh) is here probably meant herbivorous animals (compare Lev. xi. 22-27) and by beasts Věkăyěthô) of the earth, the carnivorous animals. What class or classes are intended by "creeping things," it is not easy to determine; probably the smaller creeping things of the land in distinction from the creeping things of the waters.

The fifth day witnessed the creation of the animals of the water and the air; the sixth day those of the land, or the mammalia. oldest mammalian fossil occurs in rocks of the Triassic period. It is that of a small, rather fox-like marsupial (microlestes antiquus) akin to the myrmecobius fasciatus, a species living in Australia. Remains of other marsupial species have since been discovered in the same rocks. In the succeeding or Jurassic period, the fossil bones and teeth of several mammalian species occur, but all seem to be marsupial, though two or three, as the stereognathus and triconodon mordax, are doubtful and may possibly belong to higher orders. Few mammalian fossils have yet been found in the Cretaceous rocks; some of these, however, are regarded by Professor Owen as showing affinities to the quadrumana or monkeys. But on reaching the Tertiary a grand array of mammals confronts us. It is emphatically the mammalian Age. All existing orders are represented even up to the quadrumana, though they differ much from their descendants of to-day. The Pachyderms, however, predominate and boast such grand forms as the mastodon, mammoth and dinotherium. Man alone was wanting to complete and crown the great mammalian list of the Tertiary. Towards the end of the sixth day that great addition was made and the work of creation was finished. And God said, Let us make man in our own image after our own likeness, &c.

No traces of man have yet been discovered except in the rocks, mud and gravel of the Quaternary or Recent Period. Those remains chiefly consist of stone, bone, horn, wood, bronze and iron implements or weapons, and occur at various depths in the mud and gravel deposits of lakes and rivers. Ashes, cinders and charred bones, remains of man's kitchen fires and family feasts are also found buried

beneath the stalagmitic floors of ancient caves, associated with remains of the mammoth, Irish elk, cave bear and other extinct mammals. Fossilized human skeletons have also been discovered in recent rocks, and coins have been found embedded in new conglomerates. These bones and coins are of quite modern date being only a few hundred years old. The stone and other implements buried in river silts and gravel beds are of various ages, but careful calculations, based on the probable rates of deposit, goes to show that the oldest do not reach farther back than seven or eight thousand years, perhaps not so far. The cave remains, however, seem to require a considerably higher antiquity. But Moses does not inform us of the precise time of man's creation; he only tells us that man was the last made of God's creatures. This too is the testimony of the rocks. The oldest human remains are embedded in what we may call surface soil and are geologically speaking but of yesterday.

The first part of this sixth creative day seems to cover the Mesozoic and Tertiary; the latter part coincides with the Recent period or Age of Man.

Here let us take a brief geological retrospect of our position. According to the Mosaic record the earth did not come perfect at first from the hand of God. It was without form and void; a chaotic mass; and darkness covered the abyss. Then followed the long reign of the waters, broken at last by the upheaval on the third creative day, of the dry land. During the latter part of the same day plant life was introduced; cryptogamous or flowerless plants standing first and phanerogamous or flowering plants being second in order. This third day is geologically the first day and covers what is called the Azoic Age. On the fifth day, geologically the second day or the Palæozoic Age, the lower orders of animals were created, swarming things of the waters, flying things of the air and huge reptiles. On the sixth day, geologically the third day or the Mesozoic and Tertiary Ages, the higher animals or the mammalia were introduced; and finally man appeared, created in the image of God and made ruler over all God's creatures. All this is not only in substantial agreement with the discoveries of geology, but corresponds very nearly even in detail. The testimony of the Book and the testimony of the Rocks are one. Ignorance may fail to see and appreciate the agreement, prejudice and unbelief may seek to invalidate it, but the honest and instructed reader will recognise and rejoice in it.

But the student of the Mosaic record must bear in mind that it is written in theological language. Secondary causes are overlooked and results are attributed directly to the Great First Cause. This is

the case throughout the Bible. The ravages of famine, pestilence and war are constantly spoken of as the immediate work of God. It is not intended, however, that we should ignore secondary causes much less that we should deny them. What is meant is that above them all and directing them all we should see the hand of God. Science on the contrary takes note of secondary causes only and knows nothing of the Great First Cause. The scientific theologian, under the First Cause, has to write the secondary causes; and the Christian scientist, over the secondary causes, has to write the Great First Cause. This done, science and theology are one. In this paper we have attempted to translate the first chapter of Genesis into the language of modern science, and when thus translated, it is seen to be in striking harmony with the teachings of geology. The geologist will do well to pursue a similar course on his part and read the record of the rocks in the light of sacred story, and thus add to his knowledge of material causes, the knowledge of the One Great Cause.

THE SACRED BOOKS OF THE EAST, TRANSLATED BY VARIOUS ORIENTAL SCHOLARS AND EDITED BY F. MAX. MÜLLER. VOL. I., OXFORD, 1879.

BY A STUDENT.

MR. EDITOR :-

It is probable that many of the readers of the Recorder, who may not have the opportunity of seeing the several volumes of the books which are in the course of publication under the above title, will be interested in knowing something of the plans and purposes of the Editor and his co-laborers in this work of translation. I propose, in some measure, to meet this desire of your readers. I prefer in most places to do this in the language of the Editor, as stated in the Program of this translation, and in his Preface to the Series, as given in Vol. 1. In the Program, the Editor says: "Apart from the interest which the sacred books of all religions possess in the eyes of the theologian, and, more particularly, of the missionary, to whom an accurate knowledge of them is as indispensible as a knowledge of an enemy's country is to a general, these works of late have assumed a new importance, as viewed in the light of historical documents. In every country where sacred books have been preserved, whether by oral tradition or by writing, they are the oldest records, and mark the beginning of what may be called documentary, in opposition to traditional, history. There is nothing more ancient in India than the Vedas; and, if we except the Vedas and the literature which is connected with them, there is again no literary work in India which so far as we know at

present, can with certainty be referred to an earlier date than that of the Sacred Canon of the Buddhists. Whatever age we may assign to the Avesta and to their final arrangement, there is no book in the Persian language of greater antiquity than the Sacred Books of the followers of Zarathustra, nay, than their translation into Pehlavi. There may have been an extensive ancient literature in China long before Kung-fu-tsze and Lao-tsze, but among all that was rescued and preserved of it, the five King and the four Shu claim again the highest antiquity. As to the Koran, it is known to be the fountainhead both of the religion and the literature of the Arabs. This being the case, it was but natural that the attention of the historian should of late have been more strongly attracted by these Sacred Books, as likely to afford most valuable information, not only in the religion, but also on the moral sentiments, the social institutions, the legal maxims of some of the most important nations of antiquity.

Leaving out of consideration the Jewish and Christian Scriptures, it appears that the only great and original religions which profess to be founded on sacred books, and have preserved them in manuscript, are:—1. The religion of the Brahmans. 2. The religion of the followers of Buddha. 3. The religion of the followers of Zarathustra. 4. The religion of the followers of Kung-fu-tsze. 5. The religion of the followers of Lao-tsze. 6. The religion of the followers of Mohammed.

A desire for a trustworthy translation of the sacred books of these six Eastern religions has often been expressed. Several have been translated into English, French, German or Latin; but in some cases these translations are hard to procure, in others they are loaded with commentaries and notes which are intended for students by profession only. Oriental scholars have been blamed for not as yet having supplied a want so generally felt and so widely expressed, as a complete, trustworthy and readable translation of the principal Sacred Books of eastern religions. No doubt there is much in these old books that is startling by its very simplicity and truth, much that is elevated and elevating, much that is beautiful and sublime; but people that have vague ideas of primeval wisdom, and the splendour of Eastern poetry will soon find themselves grievously disappointed. It cannot be too strongly stated that the chief, and in many cases, the only interest of the sacred books of the East is historical; that much in them is childish, tedious, if not repulsive; and that no one but the historian will be able to understand the important lessons which they teach. Having been so fortunate as to secure that support [viz., of Oxford] having also received promises of assistance from some of the best Oriental scholars in England and India, I hope I shall be able after the necessary preparations are completed, to publish about three volumes of translations every year, selecting from the stores of the six so-called 'Book-religions' those works which can at present be translated, and which are most likely to prove useful. All translations will be made from the original texts; and where good translations exist already, they will be carefully revised by competent scholars. What I contemplate at present, and I am afraid, at my time of life even this may be too sanguine, is no more than a series of twenty-four volumes, the publication of which will extend over a period of eight years. In this Series I hope to comprehend the following books, though I do not pledge myself to adhere strictly to this outline:

1. From among the Sacred Books of the Brahmans, I hope to give a translation of the hymns of the Rig-Veda. The translation of another Samhitâ, one or two of the Brâhmanâs or portions of them, will have to be included in our Series, as well as the principal Upanishads, theosophic treatises of great interest and beauty.

Sacred Books of the Buddhists will be translated from the two original collections, the southern in Pali, the northern in Sanskrit.

3. The Sacred Books of the Zoroastrians lie within a smaller compass, but they will require fuller notes and commentaries to make a translation intelligible and useful.

4. The Books which enjoy the highest authority with the followers of Kung-fu-tsze are the King and the Shu.

5. For the system of Lao-tsze we require only a translation of the Tao-teh King, with some of its commentaries.

6. For Islam, all that is essential is a trustworthy translation of the Koran. It will be my endeavor to divide the twenty-four volumes which are contemplated in this Series as equally as possible among the six religions. Oxford, Oct., 1876.—F. Max Müller."

Prof. Müller says:—"The following distinguished scholars, all of them occupying the foremost rank in their own special department of oriental literature, are at present engaged in preparing translations of some of the Sacred Books of the East: S. Beal, R. G. Bhandarkar, G. Buhler, A. Burnell, E. B. Cowell, J. Darmesteter, T. W. Rhys Davids, J. Eggeling, V. Fausboll, H. Jocobi, J. Jolly, H. Kern, F. Kielhorn, J. Legge, H. Oldenberg, E. H. Palmer, R. Pischel, K. T. Telang, E. W. West."

The first volume of the Series is "The Upanishads. Translated by F. Max Müller. Oxford, 1879." In the Preface to this volume Prof. Müller, says: "I must begin this series of translations of the Sacred Books of the East with three cautions;—the first, referring to the character of the original text here translated; the second, with

regard to the difficulties in making a proper use of translations; the third, showing what is possible and what is impossible in rendering ancient thought into modern speech.

"Readers who have been led to believe that the Vedas of the Ancient Brahmans, the Avesta of the Zoroastrians, the Tripitaka of the Buddhists, the Kings of Confucius, or the Koran of Mohammad are books full of primeval wisdom and religious enthusiasm, or at least of sound and simple moral teaching, will be disappointed on consulting these volumes. Looking at many of the books that have lately been published on the religions of the ancient world, I do not wonder that such a belief should have been raised, but I have long felt that it was high time to dispel such illusions, and to place the study of the ancient religions of the world on a more real and sound, on a more historical, basis. It is but natural that those who write on ancient religions, and who have studied them from translations only, not from original documents, should have had eyes for their bright rather than their dark sides. The former absorb all the attention of the student, the latter, as they teach nothing, seem hardly to deserve any notice. Scholars also who have devoted their life either to the editing of the original texts, or to the careful interpretation of some of the sacred books, are more inclined after they have disinterred from a heap of rubbish some solitary fragments of pure gold, to exhibit these treasures only, than to display all the rubbish from which they had to extract them. I do not blame them for this, perhaps I should feel that I was open to the same blame myself, for it is but natural, that scholars at their joy at finding one or two fragrant flowers should gladly forget the brambles and thorns that had to be thrown aside in their search.... We must face the problem in its completeness, and I confess it has been for many years a problem to me, aye, and to a great extent is so still, how the sacred books of the East should, by the side of much that is fresh, natural simple, beautiful, and true, contain so much that is not only unmeaning, artificial and silly, but even hideous and repellent. This is a fact and must be accounted for in some way or other. To some minds this problem may seem to be no problem at all. To those (and I do not speak of Christians only) who look upon the sacred books of all religions except their own, as necessarily the outcome of human or superhuman ignorance and depravity, the mixed nature of their contents may seem to be exactly what it ought to be, what they expected it would be. But there are other and more reverent minds who can feel a divine afflatus in the sacred books, not only of their own, but of other religions also, and to them the mixed character of some of the ancient sacred canons must always be exceedingly perplexing.

"In using what may seem to some of my fellow-workers this very strong and almost irreverent language in regard to the ancient sacred books of the East, I have not neglected to make full allowance for that very important intellectual parallax which, no doubt renders it most difficult for a Western observer to see things and thoughts under exactly the same angle and in the same light as they would appear to an Eastern eye. All this I fully admit, yet after making all allowance for national taste and traditions, I still confidently appeal to the best oriental scholars, whether they think my condemnation is too severe, or that Eastern nations themselves would tolerate, in any of their classical literary compositions, such violation of the simplest rules of taste as they have accustomed themselves to tolerate, if not to admire, in their sacred books.

"But then it might no doubt be objected that books of such a character hardly deserve the honour of being translated into English, and that the sooner they are forgotten the better. Such opinions have of late been freely expressed by some eminent writers, and supported by arguments worthy of the Khalif Omar himself..... There was some excuse for this in the days of Sir William Jones and Colebrooke. The latter, as is well known, considered the Vedas as too voluminous for a complete translation of the whole; adding that "what they contain would hardly reward the labour of the reader; much less that of the translator."* The former went still further in the condemnation which he pronounced upon Anequetil Duperron's translation of the Zend-avesta.

"After this first caution, which I thought was due to those who might expect to find in these volumes nothing but gems, I feel I owe another to those who may approach these translations under the impression that they have only to read them in order to gain an insight into the nature and character of the religions of mankind. That is not the case. Translations can do much, but they can never take the place of the originals, and if the originals require not only to be read, but to be read again and again, translations of sacred books require to be studied with much greater care, before we can hope to gain a real understanding of the intentions of their authors, or venture on general assertions.

"And now I come to the third caution. Let it not be supposed that a text, three thousand years old, or, even if of more modern date, still widely different from our own sphere of thought, can be translated in the same manner as a book written a few years ago in French or German. We must not expect, therefore, that a translation of the

^{*} Colebrooke's Miscellaneous Essays, 1873. Vol. II., p. 102.

sacred books of the ancients can ever be more than an approximation of our language to theirs, of our thoughts to theirs. I only wish to warn the reader not to expect too much from a translation, and to bear in mind that, easy as it might be to render word by word, it is difficult, aye, sometimes impossible, to render thought by thought." [In illustration of this difficulty he quotes a sentence.] "This sentence has been rendered by Rogindrolal Mitra in the following way: 'All this universe has the (Supreme) Deity for its life. That Deity is truth. He is the universal soul. Thou art He O Svetaketer.' This translation is quite correct as far as the words go, but I doubt whether we can connect any definite thoughts with these words. I have ventured to translate the passage in the following way: 'That which is the subtile essence (the Sat, the root of everything), in it all that exists has its self, or more literally, its self-hood. It is the true (not the truth in the abstract, but that which truly and really exists). It is the self, i.e. the Sat is what is called the self of every thing.' Lastly, he sums up, and tells Svetaketer that not only the whole world, but he himself too is that self, that Satva, that Sat. No doubt this translation sounds strange to English ears, but as the thoughts contained in the Upanisheds are strange, it would be wrong to smooth down their strangeness by clothing them in language familiar to us. If some of those who read and mark these translations learn how to discover some such precious grains in the sacred books of other nations. though hidden under heaps of rubbish, our labour will not have been in vain."

I have copied so much from the "Program of the Translation." and from "The Preface to the Sacred Books of the East," by the Projector and the Editor of the Series, that all my readers may have the opportunity of forming their own opinion of the nature of the work, in which so many distinguished scholars are engaged, and the objects to be accomplished thereby, from his own statement of the matter. I think every reader of this presentation of the subject will be disappointed in the expectations he had formed in regard to it. First it is repeatedly stated by the editor that among the contents of these books are heaps of rubbish; and that all he expects to get from these toils of translation are a few precious grains of truth. The Vedas have been spoken of as containing the richest deposits of precious But of these Mr. Colebrooke, the distinguished Sanscrit scholar, has said that "what they contain would hardly reward the reader [of a translation] much less that of a translator." But Prof. Müller says further, after telling us that there are only a few grains among heaps of rubbish, that "translations can never take the place of originals, and if the originals require not only to be read, but to be read again and again, translations require to be studied with much greater care." This work of translation would therefore, appear to be a labour utterly disproportioned to the good to be obtained. My readers therefore who have not the opportunity, in their missionary fields, of seeing these translations may feel that they do not suffer a great loss.

The practical part of men will ask, in connection with these statements by the Editor, what is the good of all this learned labor and research of so many scholars? This question is more especially apposite in connection with the fact, that there already exists translations of the most important books connected with the series. There is already a translation of many of the Hymns of the Vedas, of the books of Zoroaster, of the Buddhists, Taouists, Confucianists, and of the Koran. In some cases, the translations to be published in this series are revisions of translations previously published by the same authors.

Is there any connection between the motive, which has prompted the Editor, at his time of life, to undertake such a herculean work, and the hope which he has expressed in a work published since this work was commenced? In his work on "The origin and growth of religion as illustrated by the religions of India" he has expressed the hope "that a time will come when the deepest foundation of all the religions of the world will be laid free and restored; and then Christianity will not be considered to be the one absolute, universal religion; but the Hindu, the Buddhist, the Mohammedan, the Jew and the Christian will form one church, by each retaining of their respective systems some great principle, their pearl of great price, after they have learnt to put away childish things, call them 'genealogies, legends, miracles, or oracles." The expression of such a wish by Prof. Müller has surprised me, for I have hitherto considered him as a believer in the divine origin of Christianity. But this wish manifests that he does not consider the Christian religion as a divinely revealed religion; nor does he hope or wish to see it become universal. The Christian Scriptures claim that they are divinely given, and that the knowledge of Jehovah who revealed them shall fill the whole world. The wish above expressed is inconsistent with the belief in either of these claims set forth in the Christian Scriptures. To my great regret therefore I must regard Prof. Müller as holding that Christianity is only one of the great religions of the world. He may think it is better than any of them, but still developed by the human mind in its search after the infinite; but that it has not just claim to become universal to the superseding of all others. I am very sorry to find strong statements from his own pen which agree with the sentence quoted above.

In the preface to the Sacred Books of the East I find him writing as follows of the Christian Scriptures: "There is no specific difference between ourselves, and the Brumans, the Buddhists, the Zoroastrians, or the Tao-sze. Our powers of perceiving, of reasoning, of believing may be more highly developed; but we cannot claim the possession of any verifying power or of any power of belief which they did not possess as well. Shall we say then that they were forsaken of God while we are his chosen people? God forbid! There is much, no doubt, in their sacred books which we should tolerate no longer, though, we must not forget, that there are portions in our own sacred books, too. which many of us would wish to be absent." The Bible everywhere claims that the Jews, to whom the Old Testament was revealed, were the chosen people of Jehovah; and every sincere Christian thanks God. in no pharlsaical spirit, that God has made him to differ from the heathen nations, in that he has given him the knowledge of the true, and the only true religion and way of salvation. And yet Prof. Müller expresses his dissent from such an idea in the strongest language possible. His statement that there are portions of the Christian Scriptures which many of us would wish to be absent is very suggestive. Writing in the preface to a series of books in the translation of which many scholars are associated with himself, the us of this sentence might be understood to refer to his associated translators. I infer nothing in regard to any others, but only in regard to himself. It is clear from this sentence that he himself thinks, that there are portions of the Sacred Scriptures which he "would wish to be absent." opinion is inconsistent with the view of the inspiration of the Bible which is held by the great body of Christians. For since we regard "that Holy men of God spake as they were moved by the Holy Ghost," it would be the height of folly for a finite creature to wish any portion of that to be absent which divine wisdom had made known to us. In this preface Prof. Müller does not estimate what portions he would wish to be absent from our Sacred Books. But in the passage quoted above from a work written since the writing of this preface, he mentions miracles and oracles as things that will be put away "as childish things" when all the great religions of the world, including the Christian will form one church. It is not entirely clear what he means by oracles. Oracles is defind by Chambers' dictionary: "The revelations made to the prophets." If this is the sense in which he used the word then the things which he hopes to see put away from the Christian, religion as childish things when it forms a part of the one church are the prophecies and miracles." These are the great external

^{*} The Sacred Books of the East, vol. I., Preface, p. 37.

evidences of the fact that the Bible is a revelation from God. To one who does not regard "our holy religion" as given by God, these external evidences are of no account, they are indeed "childish things" as not being true or real. But we are not left in any doubt as to what Prof. Müller's opinion is in regard to the matter of a revelation from God.

In my judgment there will arise a new, and hitherto unexperienced, hindrance and opposition to the spread of the Christian religion in India, China and Japan, and among the Mohammedans in various countries, from the regard, not to say reverence, with which so many scholars study and comment on these so-called sacred books of their several religions, as containing what their scholars represent "as fragments of primeval truth." The people of Western lands are by the people of these Eastern lands considered to be believers in the Christian religion. They do not know of the distinction of nominal Christians and true believers. When they, therefore, learn that great and distinguished scholars in Western lands are giving their efforts to bring out translations of these books, and that a celebrated university is supplying the funds to publish them, they will conclude that Western scholars set a high value on these books, that they place them in the same category as they do the Christian Scriptures. This conviction will lead them at once to estimate their respective ancient books more highly, and to lower the estimate which they have hitherto had for the Christian Scriptures. The Christian Scriptures are offensive to the unregenerate human heart, and the heathen will be very ready to receive objections from Western scholars against them. These people, from their unacquaintedness with the motives which lead their scholars to translate them in the interest of historical research, will ascribe their doing so to a different cause. Their readiness to ascribe actions to a wrong cause was illustrated in a statement that was made a few years ago. A missionary having retired from missionary work, he was subsequently invited at home, to a Professorship of the language and literature of the people among whom he had labored as a missionary. He accepted the position. This was spoken of by the people among whom he had been a missionary thus; He, knowing the superior excellency of the system he had learned in the heathen land, had left preaching the gospel to them, that he might make known that system to his countrymen. With the increase of intercourse between the Western and Eastern lands, missionaries in these latter countries may prepare themselves for a new class of objections to the Gospel from this source.

But from things which have occurred in India, it would appear that yet greater hindrances than those above referred to may be expected in India, if not in other lands also, in the near future, from attempts to reform the religion of the Vedas and to establish among the people some form of worship and organization after the forms of the Christian Church. It would also appear that some perverts from Christianity from Western lands will co-operate with the natives of India in such efforts. A writer, in the Church Missionary Intelligencer for April, 1881, in a very interesting and able paper on "Missions in the north-west provinces of India," thus writes of this new phase of missionary experience: "There is moreover another antagonism, which, however ridiculous and contemptible it may seem in the description of it, deserves consideration. At present it is with it only the day of small things, but it has apparently a future in the congenial haziness of metaphysical delusions in India. This is Theosophism. As probably few in England are acquainted with it, some account of it may be of service. Here for a long time we have heard of Comparative Religion. This has a great show of learning, and some men of high intelligence have been bestowing a deal of pains in endeavouring out of the Vedas, the sacred books of the Buddhists, the Zoroastrians, the Mohammedans, the Confucianists, &c., to gather what they deem to be fragments of primeval truth. Here it has not done much harm; it has been merely a fresh element thrown into the bubbling caldron of infidelity, where it simmers with the rest. It enables scientists sciolists to utter a great deal of pretentious talk which imposes upon ignorant people, but with us it has not got much furthur. Not so in America. In New York Comparative Religion, the study of the Vedas especially, has been taken up, not to gratify learned curiosity, but in sober earnest as a means of vamping up a fresh religion, which it is hoped will supersede all others. Hence has resulted a creed, or no creed, which is the spawn of American Atheism, and the study of the Vedas. It is not very easy to describe it, as it has its exoteric and esoteric phases. The enthusiasts, however, who originated it speedily put themselves in communication with pundits at Benares and prostrated themselves before them in terms of abject humiliation. This is a strange comment upon American sagacity, but Mormonism arose in that country. So far as appears, the result has been a sort of Buddhism, which has four grades by which the Deity is approached, the lowest by penances, the highest by meditation. It has too a system of spiritualistic seances for weak people with processes of disintegration and redintegration. For instance, if a votary wishes earnestly for a pair of gloves from London or Paris, they undergo a process of disintegration and come over in small particles to India, where they are redintegrated. Lost spoons, brooches, and similar articles can be restored to votaries by processes which it is superfluous to describe. The system, therefore, concerns itself not only about maxima but also minima. It pores over the Vedas, and by metaphysical processes restores lost property to the true owners much as here, gipsy fortune-tellers do. Not content, however, with its progress in New York, the promoters determined to make their way to India as the true seat and origin of their religion. Accordingly a deputation was sent to do pooja to the pundits in Benares. A Colonel Olcott and a Mrs. Blavatzky are the leading members of this movement. On their landing at Bombay it was given out that the new creed was to be the handmaid to all other creeds, especially Christianity. This, however, was soon exposed in the Indian Evangelical Review by a Presbyterian Missionary, who, by authentic documents, conclusively established that the chief aim of the new system is to exterminate Christianity. In point of fact this first fruit of embodied comparative religion was a repetition of Voltaire's Ecrasez l'Infame. The result of the exposure was so damaging that the copies of the Review were bought up in all directions, and are not now readily procurable. The apostles however proceeded into the interior, there having been a split at Bombay. Their head quarters are at Allahabad and Simla, where European proselytes can chiefly be gathered; but the head of the sect in Benares is a Brahmin, Dayananda Sarasvati. The relations of the American apostles with one whom Prof. Max. Müller, in a letter to the London Athenaum (No. 2780, Feb. 5th, 1881), terms "an Indian religious reformer," have been most intimate and reverential. It may be convenient not to enter more fully into them, at any rate for the present. Those who read Prof. Max. Müller's letter must have been puzzled to understand the purport of it. There is evidently, and not unnaturally, some uneasiness felt by the learned Prof. at the strange outcome of the study of the Vedas and comparative religion. The translation is furnished of a most astounding jumble, purporting to be a letter from Rájá Sivaprasád, "Star of India," who had been to see the universally well-known Madam Blavatzky and Colonel Olcott in the garden of Dayananda Sarasvati. Dayananda, who is vouched for by Prof. Max. Müller as a "devoted and learned man," but holding "unnatural, unhistorical, and uncritical views," and as differing from the great theologians of his own country, is the head of the Theosophists. We suspect the readers of the Athenaum, even with the aid of Professor Max. Müller's labours, must have found themselves much in the dark when they finished the correspondence, but with the clue we have furnished some light may be let in.

"It would have been interesting if the "Star of India" had consulted his learned confrère, as upon other points, so upon the recovery of lost and stolen property for which there is so extensive a field in India. Christian people who will take the trouble to read the correspondence will probably conclude that the whole thing is merely another late phase of human folly. Foolish however, as it is, it is not more absurd than the reveries of *Keshub Chunder Sen*, which pass with some for wisdom. The mixture, however, of recondite *Vedantism* and the most vulgar Spiritualism with bitter antagonism to Christianity, is judiciously concocted for the Indian market. Already disciples have been gathered into Theosophism; some from European infidelity, still more recruited among natives. Unless there should be an explosion shortly, much and serious mischief may be anticipated from this strange source. Professor Max Müller, if we interpret the gist of his letter rightly, is anxious betimes—and we do not wonder at it—to back out from all connexion with this strange hybridism, although it seems to a certain extent to chime in with his favourite studies."

The ground on which the writer of this article says Prof. Müller appears desirous to back out from all connexion with that matter is found in the Letter he wrote in reference to a controversy between two Hindu scholars as to the nature of their own books. One of these, the reformer referred to, claims that they contain a revelation, and he insists on explaining them according to their own traditions and commentators. Of the explanations of the reformer, Prof. Müller says "Though these editions are useless to European students, they are interesting as a last attempt to revive, by a forced interpretation, the ancient and effete religion of the Veda. Dayananda claims a pure monotheism for the ancient Hymns of the Rig-Veda, thus entirely destroying their real historic interest as relies of an incipient polytheistic worship..... The influence of European teaching in the universities and colleges of India has shown itself very clearly, in the opposition which Dayananda Sarasvati has met with among his own countrymen. The pupils of these colleges are far too well acquainted with the results of Vedic studies in Europe to submit quietly to the unnatural, unhistorical and uncritical views even of so devoted and learned a man as Dayânanda." Such is the opinion which Prof. Müller expresses. But the history of mankind justifies the expression of serious doubts of its correctness. Pride of country, and of antiquity, will lead most of the people to receive the opinions of such men us Dayananda, which accord with the natural feelings of the heart, and which minister to the feelings of national pride. These feelings are much stronger than intellectual conceptions. And besides this, very few of those who hear the teachings of the advocates of their own religion have eyer been at any of the Indian colleges or universities to have their belief in their own religion undermined or lessened. This phase of native religious thought in India, shows that there is little ground for the hope, which Prof. Müller expresses in his lectures on the origin of religions "that the Church of the Future will be composed of the adherents of all the great religions of the world." From the history of the past there is no reason to suppose that the non-christian religions will give up their several forms, except when they experience such a change of views as leads them to accept the glorious blessings and hopes which Christianity offers to mankind. And there is no reason, from the past history of Christianity, that its followers will leave the great and precious truths of our holy religion to participate in an organization composed of such heterogeneous elements.

In this connection I would call attention to a usage of the word sacred, which is coming into use among some writers, which is not fully sanctioned by the dictionaries. The word sacred is defined by Chambers thus: "Set apart or dedicated, especially to God; made holy, proceeding from God, religions relating to the Scriptures: entitled to respect or veneration: inviolable." It is defined by Webster thus: "1. Holy; pertaining to God or his worship; separated from common secular uses and consecrated to God and his service; as a sacred service; a sacred place; a sacred day; a sacred feast; sacred orders. 2. Proceeding from God and containing religious precepts; as the Sacred Books of the Old and New Testament. 3. Narrating or writing facts respecting God and holy things; as a sacred historian. 4. Relating to religion or worship of God; used for religious purposes, as sacred songs, sacred music, sacred history. 5. Consecrated to; dedicated to; devoted to. 6. Entitled to reverence; venerable. Sucred majesty. In this title, sacred has no definite meaning, or it is blasphemy. Sacred place, in the civil law is the place where a deceased person is buried." these definitions of the word sacred, well established and general usage restricts this word to things relating to the one true God. Sacred worship is the worship offered to God. Sacred songs are songs used in the worship of God. Sacred orders are those connected with the worship of God. The Sacred Scriptures are the Books of the Old and New Testament which reveal the true God and his will to men.

These definitions of the words and statement of its uses, show tha it is not applied to things connected with religion in general, or of different religions; but that it is restricted to the Sacred Books of the Christian religion, and of worship and service of the true God. Thet point I make then is, that the Editor of the Books of the East has, in applying the word "sacred" to these Books departed from established usage as recognized by the dictionaries. This departure is not

called for, because the English language is sufficiently copious to afford words by which to designate them distinctively without using a well known word away from its customary use. It is moreover inexpedient, because it is liable to produce confusion and wrong conceptions in the minds of many persons. It is calculated to give persons unacquainted with these Books the impressions that they have the characteristics that belong to the Holy Bible, because they are designated by the same word they have heard usually applied to it. Its application to them has, on the other hand, a tendency to lower the regard in which the Holy Bible is justly held, when the word sacred is applied to Books the contents of which are such as Prof. Müller himself has stated them to be in his preface to them. While I am entirely willing to let men follow their own views in the matter of religion, I would respectfully ask that they should not wound the sensibilities of many of those who rest their faith and hopes for time and eternity upon the divine revelation of the Old and New Testament, by seeking to put such books as these Books of the East are, into the same category with the Bible, by styling them the "Sacred Books of the East."

REVIEW OF A NEW MEDICAL VOCABULARY.

BY J. DUDGEON, M.D.

THE programme of the Chinese School Book Series is a very imposing one. When completely finished we shall have an encyclopedia in Chinese, a sort of Western T'u shu chi cheng, or Universal Library. Although called by this modest title, many of the works will form exhaustive treatises of the subjects of which they treat, and therefore have a distinct, scientific and literary value. In a comparatively limited sense only, can it be called a "School" series. Some of the works will simply be reproductions in Chinese of the latest standard text books in the universities at home. The Committee of publication has been fortunate in consigning the various subjects to the different writers, chiefly the ablest and oldest missionaries in China, who have made their respective subjects more or less of a special study. The names, of not a few of the authors, are already favourably known in the world of Chinese letters, and in some cases on the same subjects which are now assigned them. This in itself is a criterion of their merit and a guarantee of the value of the work to be accomplished. Several works of the Series have already been published, and more are in the press or in preparation. We are therefore permitted to judge of the nature of the work

and of its suitability to the object aimed at. Some of the best books, which are still our standard ones, such as Hobson's Anatomy and Natural Philosopy and others, might have been utilized with advantage, with but few if any additional corrections, and thus much time and expense saved. The new may not be always the best. For happiness of expression, clearness and beauty of style and adaptability. some of the works now and for a long time in circulation cannot be surpassed. The Committee seems to have fallen, I fear, into the danger of producing too high classed works, which will be found unsuitable for common mission or Confucian schools. At home no education Board possesses such an array of scientific and philosophic treatises. The programme is enough to dazzle the Chinese by the vastness and brilliancy of our productions on all subjects under the sun. Mr. Hart, the Inspector General of Customs, has, I think, shown a much better appreciation of the requirements of the Chinese by causing the preparation in Chinese of the series of science primers published by the Messrs. Macmillan. The School Committee will probably ultimately find that school text books are just as much the desideratum as before, and abridgements of some of the works will require to be taken in hand. Many of the volumes of this series will be found either to contain too much or too little; too much for common school use, and too little for the successful pursuit of the subject. The work on anatomy now before us by the late Dr. Osgood of Foochow is a case in point. It comprises six volumes, somewhat bulky, embracing osteology, myology, arteriology, the digestive and nervous systems, and special senses. The work is copiously illustrated with the ordinary drawings of medical works at home, many of which we should not certainly put into works in English for use in schools, or even among scientific or unprofessional persons. Some of them would seem at first repulsive even to the young medical student. Anatomical museums for the common people require to be very carefully guarded and wisely conducted. This work, if intended for common school use, must be largely cut down and brought within the compass of a single volume. Such a work, we have already in Hobson's Anatomy; a book highly and justly prized by the literati for its style. The forthcoming work of the series on physiology will be open to some of the same objections, for it will be a bona fide translation of the latest edition of Kirk's work on the subject. An epitome of it will also be necessary for school use. In Great Britain and the United States we have excellent school text books in the higher branches of education; such for instance as Hitchcock's Anatomy and Physiology, and our own Chamber's or Kirk and Johnstone's publications.

It is with the greatest reluctance that we take up the review of this anatomical work for the sole reason that the author passed away before it was completely printed. He lived to finish the composition of the work, and the first and second volumes, with the vocabulary, were already in the press when his sudden death took place in August, 1880. We believe many of the errors and misprints in the vocabulary are due to this cause, notwithstanding the statement to the contrary of the Publication Committee, to whom was entrusted their completion. One advantage, undoubtedly possessed, was the printing of the work under their own eyes, at Foochow. Many living authors have much to complain of in this respect, their works being printed at a distance and having no opportunity of proof-reading; and where even the latter is possible, errors do, nevertheless, still creep in. The Vocabulary is the joint work of Dr. Osgood and the General Committee, or at least of the staff at the Shanghai Arsenal with whom he consulted. Dr. Osgood in a few instances differed in his views from that body. We must hold the Committee responsible, and it is so far assuring to know that they do not shirk the responsibility. "having," as a Committee ought to have, "a perfect knowledge of what they are doing." It would have been wiser for the Committee, while giving the whole their general superintendance, to have thrown responsibilty upon individual writers. In practice this will still be done. Many of the authors have made their works a specialty for years, it is therefore rather hard to be overridden and overruled by a Committee assuming a special knowledge of the subject coextensive with the writer.

The Anatomy is a very serious abridgement of Gray's wellknown English work on the subject. It is copiously illustrated with the usual drawings, showing the various organs and parts of the human body. The highly interesting subject of comparative anatomy is not even touched upon. The illustrations are excessively poor as works of art, thin, faint, blurred and indistinct. Of copper plates there are 98. They seem to be worn-out plates, the refuse of some publishing house in the United States. The preface acknowledges many thanks as due to a Mr. Lea, of Philadelphia, for the reasonable rate at which he furnished them. That they were not cut expressely for this work we judge among other things by their having the Arabic numerals, which necessitates the repetition of these figures with their Chinese equivalents, a clumsy but indispensable procedure. The remaining illustrations, 265 in number, are electrotype plates prepared at the Presbyterian Press, Shanghai, from engravings furnished. Thanks are also given for the excellent manner in which these plates

have been prepared. We cannot certainly congratulate any one on the appearance of the plates. If they are so indistinct now what will they be after two thousand copies are printed off, if the edition should ever reach that number? The prospect however at present for this Series is not hopeful. There is no demand for the books, nor likely to be, perhaps for years to come.* The literary vacuum is supplied by the political daily papers and the weekly or monthly magazines. Even these latter do not as yet pay, nor is the demand for them very great. Two hundred copies of the newspaper, half a dozen of the Scientific Magazine and two or three dozen of the Globe and Illustrated magazines satisfy the demands at the capital. The literary and commercial prospect for the Text Series is therefore not very promising. It may, and doubtless will, be true, however, of this as of another condition, that it will grow by what it feeds on, and the lethargic sleep of the Chinese intellect will awake some day to the forces that are being brought to bear upon it. In illustration of our remark that the plates are wretched, take any complicated bone like the sphenoid or temporal, or a collection of bones as presented in the base of the skull, and try to understand it. The orginal drawings and not the electrotyping are most likely at fault. † Water does not rise higher than the fountain. The Chinese are such beautiful drawers that there is no reason why good workmanship should not have been obtained. Their expert draughtsmen produce work which defies their own cutters. Frequently the drawings, especially on Chinese paper and with Chinese ink, look as well or better than the originals. I have seen sharp photographs so drawn on fans as almost to baffle detection. If China could not produce sufficiently good blocks, Japan was not very distant, and there the workmanship is as good as anything produced in London, or Paris, or Berlin. I have before me the entire illustrations of Gray's Anatomy, done by Japanese artists, and they leave absolutely nothing to be desired. We could adopt them as they are for China were it not that they contain many Japanese characters, some unknown Chinese ones, and others whose signification or use has changed in China.

There is still room for a complete and minute work on descriptive and surgical anatomy, and such a work we believe will soon be forthcoming. The student will find Dr. Osgood's very suitable to begin with, but after he has mastered the mere elementary work, a larger

On the contrary there have been over \$75.00 worth sold during the last six months.—Publishers Recorder.

[†] The plates referred to are but stereotyped and not electrotyped; but even the very best electrotype plates would look "indistinct," if the presswork was carelessly executed.—Publishers Recorder.

one will be desiderated. The title of the present work is in a certain sense misleading, Ch'uen-t'i-ch'an-wei 全 情 概 微, leading one to suppose that the work was minute in the extreme; and the English title, Anatomy, Descriptive and Surgical, indicates great minuteness, and as useful and necessary for the knowledge of surgery and surgical operations. Now the present is pretty much the reverse of all this. In relation to Chinese works and all preceding foreign translated works on the subject, the title is undoubtedly true, but in relation to the work of which it is an ostensible translation (for there is not a word said about abridgment, only that the order of the last American edition of Gray has been followed), it falls far short. It is like a modern tournament, of which we have somewhere read, that it was too much for a joke and too little to be in earnest.

We shall direct our present criticism to the Vocabulary of English and Chinese Anatomical Terms. And we shall do it in no carping or hypercritical spirit. We acknowledge the many good points about the work, and the happiness, correctness, and exactness of many of the coined expressions. At the same time a greater knowledge of Chinese and some acquaintance with the native works in medicine would have prevented much that must appear to the Chinese uncouth and barbarous. We admit frankly the difficulty of a nomenclature, and we appreciate fully the remark in the preface "that in regard to some of the terms, the author himself was not fully satisfied, but he was unable to substitute others that seemed to him as appropriate." A review of the work, therefore, in the pages of the Recorder, pointing out errors and misprints, misapprehensions and mistranslations, may not be uninteresting as a study of Chinese medicine, and prove a help to readers of the work and future labourers in the same field. A careful study of two or three native works on medicine would supply us with an ample nomenclature for the names of the bones and regions of the body. Having these it is not difficult to fix names for muscles, arteries, veins, nerves, &c., that derive their names from regions. The plethora of names in Chinese is one of our great difficulties. There are nearly twice as many names of bones as there are actual bones in the body. According to Chinese cosmogony there must be at least 360 bones in the body, to tally with the number of days in the year. Each bone process is named by some osteol character, thus multiplying the number of bones beyond all reason. If to the book-names, we add the colloquial, we have a rich vocabulary of such osteological names. The Chinese are so utterly ignorant of the brain, that it matters but little what terms we there employ, provided they are sufficiently striking, distinctive, descriptive, and harmonize with the other parts of our nomenclature. A good plan here is perhaps to follow our Western terms, the translation of which in most cases, gives a very good name in Chinese.

There are not a few blemishes in the Vocabulary which charity comples us, as is natural and usual, to lay at the door of the printer, and defective proof reading; such for example as "caroted" for carotid; "stylod" for styloid; frequent want of hyphens in words that ought to be connected, and vice versa; "tympanitie" for tympanic; "hemorroidal" for hæmorroidal; "bartholine" for Bartholine; "Glaserian" for Glasserian, "eminance" for eminence, "alveola" for alveolar, inverted S's in large numbers. Carotid is not once spelt correctly, and it occurs very frequently. Sleep in ancient times was supposed to be obtained by pressing these vessels, hence the Greek verb and our use of the term.

Another set of errors consists in putting the wrong word in English for the Chinese or ricé versâ, such as "chyme" for urine; another set having English words but no equivalent Chinese, and ricé versâ here also. Another set consists in the English and Chinese lines not corresponding, a transposition of the English or of the Chinese, as e.g. panereatic juice is the juice of the large and small intestines. A glance at the succeeding line and its opposite indicates the transposition. In some places phrases in English are left out, as e.g. the bones of the head are divided into four groups, while only three are specified. Or again, great confusion is evident at the beginning of the list on Neurology, in dividing the nervous system, and again the cerebro-spinal axis. The spinal cord is included in the encephalon. These errors, it may be said, are trivial and are easily corrected by any one giving the subject a moment's consideration, still they are blemishes which more eareful superintendence ought to have avoided.

We come now to point out graver errors which are not so easy of detection, and which lead to much misunderstanding and confusion; and in our present remarks we shall confine ourselves principally to the osteological and nervous terms, leaving our criticisms of the rest to another opportunity.

Organic and animal matter are both called sheng-chih \not \not \not \not If the latter be organic matter only, what becomes of the vegetable kingdom; and if the former, which would include both, be specially limited to the vegetable, what becomes of the animal kingdom? The same confusion exists with regard to inorganic and earthy matter—a distinction being sought to be drawn between $t^i u + t u$. There is as much reason for no distinction between these two as between the

^{*} Webster gives tympanitic as correct, and also gives hemorrhoidal, which mode of spelling has been followed in at least five instances that we have noticed.—
Publishers Recorder.

organic and animal matter. The Chinese mode of dealing with the subject is entirely different. The animal kingdom is tung the or hwo-tung-wu 活動物; the vegetable is chih-wu 植物; and the inorganic is sz-wu 死物. The combination tung-chih-chih 動 植 質 would be organic matter and sz-chih 死 質 inorganic. This division is open, of course, to various objections; we offer it merely as Chinese. The word for sensation, chioh-wu 學悟, means rather to awake to a sense of, to catch the idea, to understand, and refers to the knowledge of a thing formerly unknown. It is applied elsewhere and perhaps correctly to organs of sense. The preferable word here for sensation would be chi-chioh 知 . The word cell is translated sheng-chu 生珠, but it lays itself open to the objection that the pearl is solid, whereas the very principle of a cell is that it should be the reverse, and hence our own name. The air-cell is however properly called ch'i-p'au 氣泡. A new word is coined for the sympathetic selfharmonising tsz-ho 自和. This may not be bad, but probably it would have been as well to have retained Hobson's expression—the many-knotted 百結,—referring to the ganglia. By the way, in Hobson's Vocabulary, chih fi, for joint, is given wrongly as the character. The word invariably given for nerves is brain-tendons 器 筋. The question naturally asked by every Chinaman who hears the expression for the first time is, Has the brain tendons or ligaments? The addition of ch'i would have obviated this objection. The short phrase is however exceedingly handy. The short-lived name for veins (returning vessels) 回管 would require, for clearness, the term blood. The pulsating 脉 vessels in the is clear enough. The Japanese use the expression "moving pulse" and "silent vessels" . The word for cartilage is given as jen-kuh 别骨 tough or elastic bone, and under fibre the same character, written in another form, is given III. Why write two characters that are the same? For fibre, I presume is meant fibro-cartilage. The hyaline form is called tz to porcelain, when glass would have been nearer the mark, and the permanent is called T. Words in Chinese frequently go in pairs or opposites; why not have adopted chang 常 or chieu 久 for permanent, in opposition to 暫 for temporary. The word fah 髮 for hair is only applied to the hair of the head. Chia for nails is written 胛 not 甲. The word for pancreas 甜 肉 is copied from Hobson and called the "sweet-bread," but surely careful investigation would have shown that the Chinese have a word for this viscus. Mucus is given as t'i is, but this expression is confined to nasal mucus. The skin nomenclature is in the utmost confusion. For derma or cutis, the true skin, we have piau 表, which simply means the outside as contrasted with the inside. The phrase pian-li 表程 outside and inside is very

common and universally understood. The epidermis is improperly called wai-fu 外 L. The fu alone without the wai is the epidermis. The phrase wai-p'i 外皮, outside skin, means the same thing. The papillary layer is given as [表, whereas this character is applied to what is inside the skin and outside of the muscles, equivalent to p'i-li 皮智. The lower surface of the derma, the pars reticularis, might have been so termed but the pars papillaris is its upper surface, and therefore the expression is inapplicable. The word for excretions 無 用 津 液 is not happy,—the useless juices, among which is enumerated bile. Now we always thought that bile, besides being an excretion, played an important part in the digestive process. Hobson speaks of the excretory functions, and designates them the ch'u wu-yung chin-ye kungyung 出無用津液功用. The word ch'u 出 is all-important. word for squamous is given as the instead doubtless of . It is difficult to divine why the character ma Is for horse has been introduced into mastoid which simply means nipple. The single character 21 for this would have sufficed. The Chinese have a particular name for this portion of bone and call it the wan-kuh 完骨. The three-corner stone 三角石 for petrous portion is not happy. The Japanese term yen 岩 simply, is enough. The term for zygomatic process 額 交 栱 is not bad,—the buttress of the malar or cheek bone,—but the Chinese have an expression of their own for it. The word king I is applied to canal and foramen or opening. The character refers to the latter and the word canal, sometimes translated kwan, 雅 not in itself bad, should have had another word such as road. We want to reserve the word kwan for the vessels that lie in such a canal or road. The greater and lesser wings of the sphenoid are termed i 32, and the pterygoid processes nei-wai-ch'i 內外翅. There is here a little confusion. Extended wings are usually called ch i 翅, unextended wings i 翼. Those of the bat for example are never termed $i \, \mathbb{Z}$, but invariably ch'i 刼. This latter term should have been used for the larger wings, and i I reserved for the pterygoid. The Japanese, however, use the i I for all the wings. The distinction is drawn but it may be an overfine one. For the sella turcica the word saddle 鞍, without horse, is quite sufficient. In the nomenclature of the sphenoid bone, the word cavernous sinus, should be cavernous groove; (in the ethmoid bone, the plate of that name is called cribiform); the foramen ovale is unfortunately called lau-k'ung II A. (testes) from the shape, when ovoid or chang-yuen - would have expressed it. In the name of the Otic ganglion we have the same unfortunate character reproduced. It appears again with more reason in Fallopian tubes and the ovaries, although, as we do not name such female organs in English by male names, it would have been better to have avoided this nomenclature, seeing that they are not Chinese and there are more happy ways of expressing the same thing. In the name of the ethmoid bone, the transposition of the two characters is more euphonious and is the usual way, joining the two words shai-lo 篩 羅. The word hsieuh 穴 is used for both fossa and sinus. In another place we have the character & given for fossæ; why not make the translation uniform by translating the same terms of the same words where it is at all possible? In this respect there is great want of uniformity in the work. On the other hand there are different things indicated by one and the same name, as, for example, alveolus, aveolar process, ridge, and arch In the North we invariably use ya-tsao 牙槽. by ya-tso 牙床. every case the eye is put for the orbit, surely a serious misunderstanding. The orbit is yen-wo 眼窩 and occurs so only once, when by itself. Plate is invariably translated p'an 盤, when pan 板 and p'ien 片 would frequently be nearer the idea of lamina. The mental foramen is called simply the inner opening A A of the bone, when besides its indistinctness, it is on the external aspect of the bone. Elsewhere, however, it is called outside hole. The internal foramen is simply called inner hole, the same name precisely as the other. It is properly the inferior dental opening. The proper word for chin in Chinese does not occur once in the bone names but appears in naming an artery, when the submaxillary is so-called. The sub-mental is incorrectly called i e. The term chi is used for all sorts of eminences whether spines, ridges or lines. In many cases the character expresses the object much too strongly. The lymphatics are called hsi-ho 吸核, the addition of ye 液 or chin-ye 津 液 would have made their function apparent. Mucus membranes are called p'i-nei 皮 內—ins'e id I suppose of nei-pti 內皮—which relate to two different things. It is alike awkward that three membranes, as such, should have each a different style of rendering, one is called pti 皮, supposing the above to have been an error, another is called moh 膜 and a third i 衣. The word moh 膜 should have been applied to them all. The retina is called both i 衣 and moh 膜. The word sz 絲 is used for fibrin, fibres and filaments. The sphenoidal fissure is called the long opening & 1. All such names that are not distinctive should, as far as possible, be avoided. In another place the foramen lacerum anterium in the base of the brain, which is the same opening, is called the front opening of the base of the brain. The hard palate is called the palate plate, but how about the soft palate 瞎簾? Is this a wrong character for 簾 a curtain. The Chinese here call the whole roof of the mouth shangt'ang 上膛. The word k'ung 孔 is applied indiscriminately to openings, canals, etc. In other places canals are called kwan 管. The canals and vessels contained therein are not distinguished.

The sacrum is called kou to I suppose from its hooked appearance. The Chinese books call it fang to. This nomenclature leads to an enormous number of mistakes in naming nerves, arteries, veins, ligaments, muscles, articulations, foramina, etc., which we cannot stop to point out. Sufficient to point out the fundamental error. The names of the sternum as head, body, and tail, are distinctive enough but they are not Chinese. The Chinese have names for all these parts. I felt inclined to take strong exception to the term for scapula chienchia-kuh 肩胛骨. The word adopted I have found, however, in one Chinese book. I do not like the above called by a character that has flesh for its radical. It is given correctly in Williams' dictionary as the part under and between the shoulder blades. There were several other names which might have been used more appropriately. We have such names as pi-pa 琵琶, ha-la-ba 哈刺巴, fan-chih 飯匙, pei-liang 背 梁, and probably every province has a different word for it. The olecranon is called the head of the ulna, a perfectly good name but not Chinese. The Chinese believe there is inseated here an extra bone which they call the elbow bone chow H; this process therefore of the ulna might have been called after the Chinese term. The Chinese names for the bones of the arm and leg are in the utmost confusion. Hobson's terms, those adopted by our author, are intelligible, and the four extremities are made to agree. The Chinese difficulty lies in the humerus and femur, various names having been given to these bones. Indeed the confusion in Chinese arises from their being more names than bones, and the desire to apportion out all the names in the belief that there must be that number of bones. The os innominatum is translated from the Latin, the nameless bone 無名骨. The Chinese have no such name. They apply the name to the ring finger. The reason for the adoption of this term is obvious on closer inspection: there is a difficulty in naming the bone according to its three pieces, as developed from three centres of ossification. The Japanese have borrowed the name for ilium, like ourselves, from the part of the intestines that lie near or within the expanded portion of the bone, forming the haunch or flank. Dr. Osgood has set apart the word kwa IP for the ilium, but it has this great disadvantage that it is applied by the Chinese to the whole bone. The ischium is called kau R. Here is another mistake. Happy would it be if we could accommodate ourselves after this manner, by taking the name of a contiguous part and applying it to a part we wish to name. If we had certainly no other name, such a plan might be justified, although it

would always be safer to coin a term than adopt one that has already a fixed significance in Chinese and is invariably applied to another part. Kau his not the ischium but the coccyx, or at least the elevated part between the sacrum and coccyx—the rump as it were. The pubis is called chiau . To this there is no objection, although properly it refers to the symphysis pubis or articulation between the pubes. The symphysis is called the middle joint # 6. which is not happy, but having taken the term to mean the pubes, no resource was left. The Chinese have a name for the pubes which is exactly the translation of our word pudic, which would have suited for pubes and left chiau-kuh 交骨, free for the symphysis. The pelves is called The Chinese call it p'an . The basin may be deeper than the word pen justifies, still the term is Chinese and therefore to be adopted. The acetabulum is called ch'wang 春, a word meaning to pound in a mortar. I do not understand why this character should have been used instead of the word for mortar E simply, which is elsewhere used for socket. If our remarks are correct about the os sacrum, it will be necessary to change the name of the cuboid bone, which is here called fang-kuh 方骨. There is no particular reason why it should be so called. Hwai-lun-kuh 课 輪 骨 for the astragalus is happy enough, but Hobson's term 脚交節—the ankle-joint-bone—is quite as good, and is more distinctive and expressive and has the merit of use. The astragalus and os calces are transposed in Hobson's, one of the very few mistakes in the work, showing the care with which the Vocabulary was brought out, and which contrasts so favourably with the work under review; which the reader by this time, if he has had the patience to follow us so far, must admit contains many blemishes which should have been rectified. The phalanges of the foot are in one place correctly put with foot radical; in another place with the hand radical. Both are used, but why not have kept to the one which distinguishes between fingers and toes. I am astonished at the feebleness exhibited in naming the teeth,—the cutting In, long I, small and large 小 大 applied respectively to the incisors 門, the canine 唐, the biscuspids 淺 and the molars 槽. I do not know what they are in Fuhkien, but in Northern China and in Chinese books they are called men, hu pien and tsao, respectively, that is door, tiger, side, and grinding teeth. The superciliary ridge is translated the ridge above the eye, which is prefectly good and correct, but we happen to have a well-known Chinese term, wei-leng-kuh 洄 輪骨 for the part in question, which every body knows. The tuberosities of the former are transposed in Chinese. There is no Chinese equivalent given for the groove of the lateral sinuss. The Stapedius and Laxator tympani muscles of the ear are transposed. The tensor tympani, between the two, is however correct. Eye ligament and eye muscle are hardly adequate to represent ciliary ligament and muscle. The coats of the eye are very beautifully and consistently named, but they have the merit, for two of them, at least, in not being Chinese. Here the Chinese has been sacrificed to give harmony to the foreign nomenclature, and I am not sure that this ought not, in some cases, to be adopted. Once they are understood there is no difficulty. Meatus appears as hole, k'ung, in the ear bone, but as road in the nose, and, k'ow, mouth in another place. The vasa vasouers are curiously termed. The alimentary canal is termed yang-shēng-lu 養生路, the usual name being the yinshih-tao 飲食頭. The pharynx is called the head of the œsophagus (食 管頭) the usual word being hew-lung 喉咙. The gums are called yakěn 牙齦 in place of ya-chwang 牙床. The fauces are given as pharnyx door 唯門 the Chinese word being yen \, The little tongue (小舌) is given. for uvula—the colloquial expression—for t'iau-chung, the book term.

The printing of the Vocabulary of the Nervous System is also lamentably deficient. Such proof reading if not done under the author's eye, should at least have had a professional superintendence by some one not ignorant of Chinese. I would strongly advise to have the Vocabulary reprinted. If the Vocabulary be in this state, we leave the reader to judge of the body of the work. English and Chinese are so frequently transposed, the lines are so out of joint and out of line, that it is next to impossible for a person ignorant of the subject to know to what the terms refer. Take the first eight lines on both sides, English and Chinese, of the Neurology list, and I defy any unprofessional man ignorant of Chinese to make out the proper divisions meant. In the printing, commas are used at the beginning of this chapter to represent ditto for "The," which does not stand in any obvious connection," as e.g. ", spinal cord," which ought moreover not to be included in the encephalon at all, but one of the two parts into which the cerebro-spinal axis is divided. The Chinese is quite as perplexing. The nervous system is called nao-chi-ken 腦 春根, and the spinal cord is also so designated. This latter is evidently wrong, it cannot possibly be the root of both brain and spinal cord. The simple use of chi 春 used in the other parts for ridge or any elevation and applied, coupled with bone, to the vertebral column, is surely out of place here, without sui 備 marrow connected with it. A good name for the cord is sui-hsi The same error occurs in naming the medulla oblongata; the nao ought to have been omitted, for it is not the head of the brain and spinal cord, but only the head of the latter. Once and again the mistake of calling the spinal cord the brain vertebra root is made. The following terms are either unhappy, improper, or unintelligible, such as nao-tse HAF for the corpora albicantia. This character II, in the North at least, is not understood and consequently never used. The corpora quadrigemina are named the double sons (雙 拜), thus perpetrating the use of the same unknown character. The four bodies (四體) would have been a much better expression. The naming of the twelve pairs of cranial terms is very faulty. The first or olfactory, a special nerve of sense, is called simply the nose-brain nerve (島腦筋). This term of course includes nerves of smell and also nerves of common sensation, which ought to have been strictly avoided. The second or optic is called simply the eye nerve (眼腦筋). Here the confusion is even greater, for we do not know whether it applies to the name of special sense of sight, to the one moving the eyeball, to the abducens or external rectus nerve, or to the pathetic or trochlear. The same remarks apply to the auditory nerve, called simply the ear nerve (H 腦筋). The sz-sieu 司嗅, sz-shih 司視 and sz-ting 司聽 would have been far more preferable terms for the olfactory, optic and auditory nerves. The trochlear nerve which supplies the superior oblique muscle is called the little brain nerve () As for the sole reason that it is the smallest of the cranial nerves. There is nothing distinctive about this, and it should either have had its name from the muscle which it supplies or from its function of rotating the eye is. The trifacial is simply called the nerve of three divisions (三 盆), whereas it might have been called the great sensitive nerve of the head and face. 6th or abducens is called the external eye of the nerve, (眼外) to which no objection can be offered, although the external straight muscle would have suggested a better appellation. The portio dura is called the nerve of the face (mien in). It might have been called the motor nerve of the head and face. For face it is perhaps better to use lien like for mien in, as the other and very common use of mien is for the mere surface of a thing. The name given to the 9th pair, the nerve of the head or top of the œsophagus is clumsy, the tongue and pharynx, the parts to which it is distributed would have suggested something better. The pneumo gastric is simply called the long nerve, (長) which fails in distinctiveness. The parts to which it is distributed, lungs, heart and stomach, or the first and last, as we express it, would have been expressive. The spinal accessory is called the nerve of two portions (两 端). This is not definite enough. The 7th has also two portions. The idea of course is one portion as cranial and the other as spinal, but it might have got its name from its function of assisting the pneumo gastric. The hypoglossal is called the nose nerve, (鼻) evidently a printer's mistake for tongue. A distinction is sought to be made between yen ill and mu B, the former standing for optic, the latter for ophthalmic. If such a distinction is sought to be made, Dr. Osgood's terms must be simply transposed, for the idea of seeing enters into the mu but not into the yen. The gustatory is called the nerve that distinguishes tastes, (BI BK) but had it been made to follow the others. it should have been called simply the tongue nerve. Perhaps the szchang 司唱,—the governing-taste-nerve—would have been more classical. The otic ganglion is called the ganglion below the lau In opening. It is highly objectionable to apply this term—because it happens to be oval-to any portion of the body but that to which it refers, viz., the testes. The ancients applied the names nates and testes to the corpora quadrigemina of the brain from their resemblance to these parts; but no one would dream of calling them by such names in Chinese, nor even in English, were we to use the common English phraseology. Latin being a dead language, its common terms have come to be classical with us and to supply as with distinctive names without offending common decency or suggesting anything offensive. The foramen ovale, near which the ganglion is situated, is of course called the law opening M Al. The ganglion I presume gets its name from the opening. The chorda tympani is a blank in Chinese. The ventrales of the brain are called houses, fang, I should have preferred to have called them palaces, kung, as more honorific, as the residences of the governing spirit or emperor. The imperial quarters at Peking are so named.

The above are a few of the more obvious comments which a careful perusal of the Vocabulary would suggest. We have overlooked much and have referred merely to the more glaring inaccuracies, mistranslations, errors and blemishes. Every term and expression which we could, by a stretch of charity, pass over we have done. It remains now with the Committee to justify "the perfect knowledge" which they possess of "what they are doing." It is to be hoped that the author of the work on physiology will not be bound to follow the anatomical nomenclature in all its entirety; and yet if harmony and uniformity are to exist in books of one series, we see no escape from the dilemma. Should he deviate from this plan, he will introduce an amount of confusion in regard to terms which is not perhaps advisable. Is uniformity and harmony, symmetry completeness and oneness to be sacrificed for the sake of truth and well-established Chinese terms?

P. S.—The writer in some of the above remarks may have failed to catch the nature and scope of the Book Series, writing, as he does, without having the constitution and rules before him, and in regard

to his comments and strictures on the Medical Vocabulary, it is just possible that what holds good in North China may not be equally valid for South China-one is apt to think the usages of his own place the only proper Chinese. In every case however he has sought to consult the native works on the subject which are applicable to all China, and he has had the benefit of the views of an old and able native scholar. The great desire in all such researches and ventilation of views is of course to arrive at the truth, and to produce work which will last and be of important service in the future to workers in the same field. The discussion of such subjects, if carried on in a proper spirit, cannot but be profitable, and will certainly be a change from the theological essays on the Term question, to which we have been so long subjected, although the descent be from the spiritual to the physical. I must once more express my high opinion of the value of the forth-coming Book Series, and of the wisdom, industry and indefatigable labours of the Committee, to secure this important result. I shall continue to do all in my power to advance its interest; and it appears to me that its best interests are to be found, not in passing over blemishes, but in pointing them out, and so having them rectified. There is now a large band of medical missionaries all over China, who, I have no doubt, would be grateful for assistance in this direction. Such a work as Dr. Osgood's must be very puzzling to them. We shall, I fear, have his errors and misapprehensions repeated and the evil that may result will be incalculable. The writer has for years been engaged on a Medical Vocabulary of purely native terms. which he hopes soon to publish. J. D.

A BEAUTIFUL SUNSET.

BY REV. J. HUDSON TAYLOR.

THE following account of the death of one of our Christian girls, who for some years has adorned the Gospel of her God and Saviour in our school at Shao-hing was sent me by Miss Murray, the missionary in charge of the school. I think it so interesting and encouraging that I am induced to send it for publication in the Recorder.

For nine years there had not been a death in the school, but this year, within a short time of each other, three promising Christian girls were removed. They were loving companions in life and were not long separated from each other. The loss of three of her most promising pupils was of course intensely trying to Miss Murray, who loved them with almost a mother's love; and God seems graciously to have cheered her and to have gilded the dark clouds by special manifestation of His presence.

The girl's name, Teh-sing (得勝), was very appropriate to the abundant entrance given her into the everlasting kingdom of our Lord and Saviour Jesus Christ. Miss Murrary says:—

"After I wrote you last, Teh-sing continued for a time very much the same; having weary days and nights, and much suffering in her chest. Though her strong constitution combated the insidious foe which was sapping the foundations of her life, it was very evident that the

enemy was making steady and sure advances.

"During the last fortnight she was with us she was watched day and night, and many times during that period we all gathered round her bed, expecting that every breath would be her last. Still she rallied again, and suffered as before till Friday, 30th September, when a scene burst upon us as wonderful as it was sudden and unlooked for. It seemed as if she had been borne ou the crest of a wave to the very door of heaven; and was brought back in its receding flow, not to tell us what she had seen, but to let us know how inexpressibly happy it had

made her.

"A little after noon, on my way to her room, I was met by one of the girls coming to call me, as they thought her dying. On nearing the door I could hear sounds of her laboured breathing; and by the bed the children and women were gathered as they had frequently been before. Teh-sing lay motionless with half closed eyes still breathing. I hastened away to my own room for prayer, but in about five minutes a child came to say that Teh-sing wished to see me. In an instant I was by her side, and taking her cold hands in mine asked her how it was with her now. She fixed her beaming eyes on mine and said 'O I am so happy! Do not weep; you need not be troubled; you must not weep, I am going to heaven! I am inexpressibly happy. I have seen the Lord! I have seen heaven. It is so good, very, very, good. 'Have your sufferings ceased entirely then?' I asked. 'Only my chest is sore, but that will soon be over. In heaven there will be no pain, nor sorrow, no not the least. Heaven is so good, inexpressibly good! You cannot even imagine how good it is. O I am happy, happy! Looking round on us all, she thanked us repeatedly, saying 'We shall meet in heaven' many times over. We asked her if she knew us all. She said, 'I know you every one' naming Mr. and Mrs. Meadows, and their children; but she said 'I do not like to see you looking like that. You need not weep, you must not weep. We shall meet in heaven. Its door is very wide; so that whosoever will may enter, if they will only trust in Jesus.' Before this she had asked me to pray for her mother and exhort her. She now called her mother to her, and taking her hand, said, 'You must repent and trust in Jesus. You must become a disciple, and meet me in heaven. Heaven is so good! I shall wait for you there. I shall soon see Æ-tsia [her friend and companion in school who had recently died], and dwell with the angels.'

"The hymn 'There is a happy land' was then softly sung. She was quiet till the last line was sung, and then she began again to talk of its blessedness, saying, 'Yes! Yes!' as the singing ceased. I asked her if she would choose a hymn. She said 'Sing No. 59' ['Rock of Ages']. She tried to sing too. When the singing ceased she said, 'It is wholly on account of Jesus' merit that I am made pure; I could do nothing to save myself—no, not the least thing.' She then said again 'I shall see Æ-tsia,' and drawing me towards her said, 'You are coming too? Come with me now; why won't you come now?'

'My work is not quite finished yet,' I said, and 'I have not been sent for. Do you remember Christiana receiving her letter and going over the river?' (We had been reading the second part of the Pilgrim's Progress, and had almost finished it). 'Yes,' she replied, 'the water is very shallow for me. I wish you could come. There is nothing to fear. I will help you, for the Lord is with me. But He says you must wait a little.' Then looking earnestly and tenderly on me, she continued 'But remember my words, there is nothing to fear. It is so easy.' Holding her forefinger and thumb apart about two inches she said, 'The water is just about so deep. When faith is weak the water is deeper.' Mr. Meadows remarked, 'There was one who said 'Let me die the death of the righteous, and let my last end be like his.' 'That,' said she, 'was Balaam: he did not experience it. But I am, I am included in the number, I am experiencing it now! O, I am so happy! But do you believe what I am saying? I fear you do not fully believe it.' She was assured that we did, and seemed pleased, saying, 'You ought to-you ought to. I am impatient to be gone, but alas! I must wait a little.' She uttered all the foregoing in a most excited manner though her intellect was perfectly clear. Now she was exhausted and sank back on her pillow saying 'I am so tired-I am so tried.'

"She then rested quietly, and most of those around her bed went away, wondering and amazed at what they had seen and heard. Truly pen cannot describe it, nor words convey any adequate idea of what the scene was like. All was spoken in a loud whisper, for her voice had failed for some time. Just then, not thinking that she was listening, I said to Æ-ling! 'Do you remember that verse "O death, where is thy sting?"' Before the child could reply, Teh-sing said, 'It is in Corinthians. That is like me now, my name is Teh-sing' (Victory) -and putting her hand on her bosom, then pointing upwards, she implied that she was then experiencing the victory. Early in the evening she began to suffer again from her breathing. About 10.0 p.m., she said to me. 'I want a text; I think it is in the 26th chapter of Matt, but I am not sure.' 'Can you give me a word or two of it' I asked? I could only make out the words 'king' and 'servants' Kying-me then put her ear to Teh-sing's lips, and understood at once. She found for me the 25th Matt., and began to read from the 34th verse-'Then shall the King say unto them on his right hand, come ye Blessed of my Father" Teh-sing took no notice till she heard. 'I was sick, and ye visited ME.' 'That is what I want' said she, 'I give it to you' (what a legacy!), 'and to you Mrs. Meadows, and to you all.' We thanked her, but she waved her hand impatiently, saying 'Not so, not so. These are not man's words: thank Jesus, He gives it you.'

"Soon after this she requested me to go to bed, and the children too, saying. 'You will be tired in the morning.' At last we yielded to her request and left her with the woman.

"During the night, remembering that Mrs. Tsiu (the matron of the school) was not present when she gave us the text, she gave it to her too. At dawn she felt very ill and requested Mrs. Tsiu to pray that the Lord would come quickly for her. After prayer she said, 'Thank you, I am relieved a little.'

"An hour later she said, 'I am going now,' and desired her to call me. She greeted me with a very pleasant smile, but only said, 'Miss Murray, you are here?' Again she said, 'Call my mother.' A grieved look came over her face when her mother came, but she said nothing. Presently the struggle between death and life began again, but once more she rallied, and was restless and pained till noon, when another struggle commenced; from which recovering, she looked round upon us with a startled look and asked me why there were so many round her bed. I said to her, 'You are going to heaven Teh-sing, and we are waiting to see you go.' 'O I forgot,' she said. She then passed her bright eyes round the few who were by her, and named us each one. That was, I think, the last intelligent look we had from her.

"She now complained of pain and hunger, and asked for food. 'I am going to eat with Æ-tsia,' she said; and then supposing that food was before her, covered her eyes with her hand, and her lips moved as if asking a blessing on it. Soon after she said, 'When the Lord calls me I have no pain: When He sends me back, then I have pain. I am going

now!' In half an hour she breathed her last.

"There was nothing to indicate the moment her spirit took its flight, save the gradual cessation of breathing, like a tired child going to sleep on its mother's bosom. 'And when the shining ones bore her away from us, we looked till we saw her no more; and when the gates were shut, after what we had seen, we wished ourselves among them.' She was well named Victory.

"On Monday all the household accompanied her remains to the cemetery, when she was laid close by Æ-tsia's side. Truly they were lovely and pleasant in their lives and in death they were scarcely divided.

"I feel as if I ought not to send this sketch, so far short does it come of giving an adequate idea of the glory around Teh-sing. Her words were all the more wonderful, since she was naturally so very reserved and reticent. Our hearts burn within us at the remembrance of it, and I cannot tell you how deep a meaning all that transpired during that twenty-four hours, from Friday noon till Saturday noon, had for me.

"When Teh-sing first turned ill, just three months before her death, her mother asked her home. I did not send her just then, as I had written to Dr. McFarlane about her, and hoped that she would soon be better. But she quickly got worse; and when I saw that it was consumption I was then anxious for her to go home, on several grounds: I did not want the neighbours to know of another death among us; and for myself, being very weak, I greatly shrank from being again brought in contact with the king of terrors. Now I can say, 'It is not death to

die: ' How glorious!

"Well, her mother, though written to, did not come for some time; and days passed on till I saw that she could not be removed. She did not at first show her gratitude for attention, and her concern for her mother's salvation, as I should have liked her to do. But it was all there; and when her natural reserve was once broken through, it literally burst upon us like a pent up mountain stream. How many times she poured out her thanks; how earnestly she pleaded for her mother; how tenderly she looked at me. Oh those long, loving looks from her beaming eyes! How kind of our Heavenly Father to shut up her way from going home, so that we might witness so glorious a spectacle."

May we all be encouraged by the daily increasing proofs that the Gospel of Jesus Christ is the power of God unto salvation here in China as elsewhere, whether the proofs are shown in godly, earnest lives, or, as above described by Miss Murray, in triumphant deathbed scenes, to be "stedfast, unmoveable, always abounding in the

work of the Lord."

ORIENTAL WORD-LORE.

BY HILDERIC FRIEND.

THE study of Indo-European philology and mythology has proved during the past half-century to be one of absorbing interest. People who profess no scientific or working knowledge of the languages of Asia or Europe have taken up the works written by our ablest philologists and mythologists almost with the relish and avidity with which many take up the light literature of the day; and an illustration of any given subject drawn from the mythic lore of our forefathers is always received with evident delight. In Professor Max Müller, it may safely be said, we have an advocate of these subjects who stands without a rival for felicity of language, fecundity of illustration and profundity of knowledge; and to him, more than to any other living writer, is due the wide-spread interest already referred to. As Clodd has remarked, the Professor "has the rare gift of putting into the sweetest words things that to the common eye look the driest." This fact, together with the general ignorance which prevails still in England relative to the Chinese and Turanian language and the forbidding appearance of the characters in which they are written which demand long years of patient study to make them intelligible, sufficiently accounts for the want of interest generally manifested in studies other than Aryan. But if we can succeed in placing before the student and the general reader in a popular form some of the interesting and attractive results of modern research into some of the languages of the East. we may hope that the time will not be far distant when people will ask as eagerly for, and devour as readily, facts which come to light respecting other Oriental peoples and tongues, as they have hitherto done in reference to those whose character is purely Aryan. It cannot be supposed that the people who formed the early stock of the Aryan family, before the Greek was Greek, or the Hindû Hindû, monopolized the entire privilege of handing down to after ages the most beautiful of ideas, myths and folktales; or that their language alone is full of expressive roots, which when dug out from the bed into which they have so deeply struck, will burn with brightest glow, and illuminate whole pages of dark and mysterious figures.

In England we are, or rather have been till recently, far behind France and Germany in these matters. To take an illustration from the European study of Chinese, for example, we find Professor Max Müller in his *Inaugural Lecture* ("Chips from a German workshop," iv. 2), only a dozen years ago, making the following statement:—"There are few of the great universities of Europe without a chair for that

language which, from the very beginning of history, as far as it is known to us, seems always to have been spoken by the largest number of human beings, I mean Chinese. In Paris we find not one, but two Chairs for Chinese, one for the ancient, another for the modern language of that wonderful empire; and if we consider the light which a study of that curious form of human speech is intended to throw on the nature and growth of language, if we measure the importance of its enormous literature by the materials which it supplies to the student of ancient religions, and likewise to the historian who wishes to observe the earliest rise of the principal sciences and arts in countries beyond the influence of Aryan and Semitic civilization; if lastly, we take into account the important evidence which the Chinese language, reflecting, like a never-fading photograph, the earliest workings of the human mind, is able to supply to the student of psychology, and to the careful analyser of the elements and laws of thought, we should feel less inclined to ignore or ridicule the claims of such a language to a Chair in our ancient university." In a humiliating foot-note he adds, "An offer to found a professorship of Chinese, to be held by an Englishman whom even Stanilas Julien recognised as the best Chinese scholar of the day, has lately been received very coldly by the Hebdomadal Council of the University." Since these words were written we are glad to say the shame has been wiped away.* A Chair for Chinese is now to be found in Oxford, and as a proof of the kind of work which is turned out there being in no way inferior to that which issues from other Chairs, I will refer the reader to Dr. Legge's Religions of China. Whilst our present study will be independent, we may fairly preface our article with a kind of guarantee-passage from the work first quoted. By this it will be seen that Chinese word-lore is as valuable and interesting as that of Sanskrit, and may be made to yield similar results.

Primitive for Heaven or Sky.

"Our first example shall be the character t ien, the symbol for heaven. Its application must have been first to the visible sky, but, all along the course of history, it has also been used as we use Heaven, when we intend the ruling Power, whose providence embraces all. The character is made up of two other primitives [or roots as they might be called]— $y\hat{\imath}$, the symbol of unity, placed over $t\hat{a}$, the symbol of great [$\mathbf{K}(t'ien) = \mathbf{-}(y\hat{\imath} = \text{one})$ over $\mathbf{K}(t\hat{a} = \text{great})$; compare Max Müller's, Introduction to the Science of Religions, p. 195; and Baring-Gould's Origin of Religious Belief; where the Chinese character and analysis as given by Dr. Legge, may be seen], and thus awakens the idea of the sky, which is above and over all, and to whose magnitude

See Max Müller's Selected Essays, I. 110. The learned author there omits this footnote, and remarks that a Chair of Chinese has since been founded.

we can assign no limit. Professor Max Müller says: 'In Chinese, then denotes sky or day, and the same word like the Aryan dyu, is recognized as the name of God' (Science of Language, 11, 480.)..."

Primitive for the name God.

"That name was Ti. The character is more complex in form than tien [it is given on p. 61.]....There is no doubt, however, as to the idea which it was made to symbolize,—that, namely, of 'lordship and government'.... Thus the two characters shew us the religion of the ancient Chinese as a monotheism. How it was with them more than 5,000 years ago, we have no means of knowing; but to find this among them at that remote and early period was worth some toilsome digging among the roots or primitive written characters." The reader will find other illustrations of the subject in the sections which follow those here quoted. It is remarkable that the study of the Egyptian hieroglyphs has brought to light a similar fact in reference to the early religion of that country;* and in the Babylonian religion a similar fundamental idea of a divine unity has been found to have existed. Here let us revert for a moment to the word for Heaven and God of which we spoke above. We saw that in Chinese it was composed of two roots meaning great and one, and that it was pronounced tien. Compare with this what we know about other names as they occur in the East. In Assyrian "the supreme God, the first unique principle from which all the other gods took their origin, was Ilu whose name signifies 'the god' preeminently. He was the One, and the Good, whom the Neo-platonician philosophers announced as the common source of everything in Chaldean theology, and indeed the first principle is mentioned as 'the god One' in documents of the later epoch." Now in the numerical philosophy of China t'ien is represented by the number one, earth by two. Further, Ilu was called in Accadian Dingira, and Lenormant has shewn that Accadian is closely allied with the dialects of north-eastern Asia,—the Albaic, Tataric, Mongolie, &c. In these dialects Heaven is called Tengri or Tingri, "possibly [almost certainly] derived from the same source as Tien, signifying 1. heaven, 2. the God of heaven, 3. God in general, or good and evil spirits." Tien means not only Heaven but day; and this leads us to ask another question. Dr. Hunter has given us an interesting treatise on the Santal word din 'day,' which he supposes to be connected with the Sanskrit dyu given above, or a kindred root,

^{*} Lenormant Chaldwan Magic and Sorcery, 79-80; Academy, March 12, 1881, p. 181.

[†] Lenormant, p. 111-2. † Ibid, p. 113. Max Müller Science of Language, II. 480-1, and the many references there; Tiele Outlines of the History of the Ancient Religions, p. 74, and reff.

[§] Annals of Rural Bengal, 173, cp. the same author's Dictionary of Non-Aryan Languages of India.

which has given rise to such forms as Sanskrit dina, and various forms still in use in Nepaul, Java, Bengal as din, dini, tini, jina, &c. Iu China the word for dawn is composed of the symbol for sun \square above a stroke—representing the earth, thus \square . This word is connected with tien and is itself pronounced tân, reminding us of the Accadian tam 'day,' and the dâng and tân of Turkey. But without dwelling further on this question, which many will regard merely as a striking coincidence, let us turn to the study of

The word for Father.

Our English word Father and its cognate forms in the Aryan languages 'is derived from a root Pa, which means not to beget, but to protect, to support, to nourish.' The languages of Europe speak to the ear, that of China to the eye. When you first see a Chinese character it conveys to you no idea of the way in which it is to be pronounced, for there is no alphabet by means of which you may be able to spell out its sound. But after a very short period of study it will be found that the characters resolve themselves into pictures, with which the eye is educated; and by means of which you are able to gather, even better than you can from Aryan roots-which can only be understood by means of their out-growths, the ideas which were in the minds of the first scribes who undertook to write down the words employed. Your first glance at the hieroglyph or picture representing Father may result in the remark being expressed that you see in it nothing expressive of the idea you generally attach to that word. But look at it a little more closely, trace back the corrupted modern form through its various historical stages, and what do you find? The word which is now pronounced Fû is found to be the picture of a right hand holding a rod, which had the sound Pâ or Pû attached thereto! Look at this more closely, and you will find how striking is the similarity between the modern and ancient word for Father as found in China and as found in the Aryan languages. I will not dwell on the similarity in sound; but you observe that the Chinese father was not pictured as the progenitor; he was, in the words above quoted from the lips of Prof. Max Müller, he who protects, supports, nourishes. In those early times people did not live as we do in cities and towns surrounded by strong defences or guarded by soldiers. Their huts were of the simplest kind, and might easily be entered by the wild beast of the forest or the equally wild foe of a neighbouring clan. Authority must be rested in some one, and who had so much right to carry the rod as the father, or so much power to wield it aright? Now trace the wanderings of this rod down through the historic ages, and what do you find? In the

first place you find that the father becomes the pastor (note the root På still), who carries the rod into the flock. The idea is common to China and Europe. Then the pastor becomes the spiritual protector of the people, and the Bishop still carries the staff in England, as the priest does in India and China. The father as the ruler of the family was the patriarch, and the patriarch became king. Hence the father's staff became the kingly sceptre. The people of China still speak of the Emperor as the father of the people, and call themselves his children, a survival of primitive times when the authority was literally rested in the father. A racy writer sometime since called attention to the Ju-i of the Chinese, a sort of sceptre which is often given by one friend to another, in the following words:-" This last object (the you-i or ju-i), which is the emblem of friendship, is a sort of sceptre, about a foot long. The you-i represents in reality a lotus leaf, whose stem is covered with allegorical figures or characters. One may reasonably suppose that it is not only the emblem of friendship, but also a symbol of authority. In all family pictures, the person who exercises power [which is rested on the death of the father in the first-born son, who carries the staff to the grave on the day of the funeral | holds in his hand this species of sceptre. It is perhaps a souvenir of the pastoral staff of the first rulers of peoples," or rather goes back even further than this, and finds its true explanation in the fact that the Father was he who carried the rod in his right hand. Yet one other observation. We have in this fact a commentary not only on the patria potestas in general, but especially on that passage "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." The Heavenly Father is supposed, like the earthly parent, to use the rod, but still it is the Father's hand which grasps it, and he will know when and how to chastize his children. If the father possesses great power a study of the word for

Son or descendant

will shew us that he cannuot be done without. If the Jew craved for male offspring, the Hindû, the Celestial, the Corean is not a whit behind in his anxiety to be thus blest. A striking fact recently came to light in connexion with the Miao-tsi, an aboriginal tribe still existing in some parts of China. To be polite amongst that peculiar race of people you add the name of the son to that of the father when speaking of the latter. Thus the name of the father may be Yoh, and Heo that of his eldest son. You must therefore enquire for Heo-yoh. Whilst I was puzzling over the meaning of this, light came to my mind from the reference recently made in the papers to an Arab custom. A chief calls himself the father of his child; i.e. he asserts that he has now wiped out the disgrace which

attaches to an Oriental father who is childless. So the Miao father is recognized as such by the fact that he can join the name of a child to that which belonged to himself before he attained that dignity and honour. The reason for this is not far to seek, for the student of Oriental customs is well aware that the clan or tribe cannot be sustained without male offspring in the direct line. And upon this hinges an important fact. The son takes the place of the father, closes the eyes of his deceased parent, offers to his manes the ancestral sacrifices, and sustains the dignity of the family name. Corea, as we are informed by Ross,* "when the father dies the son closes the glazed eyes; hence the phrase, noon gam gimda upda-' he has no eye-closer'-equivalent to 'he has no son,'" is applied to persons who die without an heir. Turn to China, and you will find a similar fact. There is a character which is variously represented by the combinations ssu, sz' or tsz', meaning (1) to sacrifice (to gods or devils), (2) to sacrifice to ancestors, (3) sacrificers. Now as those who sacrifice to deceased ancestors—a duty the importance of which in Chinese eyes cannot be exaggerated—are the sons or descendants in the male line, the word ssù naturally acquires (4) the meaning of descedants. Thus, instead of saying of a dead man that he has no descendants—using the simple word for child or son—they say k'ümo-tsz' (or I-mao-ssŭ), "he has no sacrificer." This will lead us to notice the belief entertained in various parts of India in the salvation of a person from the misery of the future through his son. Hence putra 'a son' also means deliverer. Every Hindû thinks it a curse, therefore, to die without leaving male offspring behind. We may here be allowed to digress for a moment, in order that we may watch the result of such beliefs on the customs of the peoples holding them. In China the people resort to many and strange devices to save their male offspring if they find its life threatened. Also if a child has already died means are adopted to secure the rearing of a babe newly born. A Chinese parent once informed me that when his second child was born, the grand-mother took a pair of scales and weighed it; the object being to deceive the god which presides over children into the idea that it was only some worthless animal that had been born. The reason was that the first child had died, and they were consequently anxious to save the second. In other cases parents will call their boys by girls' names, or even call them dog or pig in order that the gods may not regard them, and take them away; for the gods care nothing for animals or girls, boys being their special delight. In India there existed (and may still exist), among a certain tribe, the

^{*} Corea, Its History, Manners and Customs, 317.

custom of frequenting the temple of a certain god, where the mother of a family cut off one or more of her fingers in its presence, as a propitiatory sacrifice, to the end that her children might be spared.

We will now turn to the study of an entirely different word :-

Umbrella versus Sunshade.

The Germans wisely distinguish Regenschirm from Sonnenschirm, but it will scarcely be believed that nearly all languages, ancient and modern, Eastern and Western, are destitute of a definite word for the former of these German terms, etymologically considered. Our umbrella and parasol, no less than our sunshade, each point originally to the powerful rays of the sun, against which they were used as a protection. Of course when the native word sunshade was introduced (and the same applies to parasol), the word umbrella had come to denote an article employed to protect from the rain. Going eastward from our own native isle, we trace the same thing. The Italians have their ombrella, the French their ombrelle, and the Romans their umbella and umbraculum. We pursue our eastward course and find the Turkish shèmsìyyé also connected with the sun (shèmss), and then turn to India and China to find the same thing. Our word shade in sunshade leads us back along a crooked pathway to the early home of the Aryan family. As we trace it back from our western home we find its trace in the Gothic skadus and the German schatten. The Greek σκιά is a first cousin and σκότος a nearer relative still. In India we find the word not only in the Sanskrit ch'attra or chhatra, a 'parasol,' and the related chhâya, but among the Santals, of whom Dr. Hunter has written so ably in his Annals of Rural Bengal, where it is ch'átá, and among the Assamese who speak of their Sátá. We press on to Burmah and find the Htee (the word is variously written), and one more step brings us to the Chinese Ché, and Siamese Chat. So much for the dry, etymological details, now let us turn to another side of the question. An umbrella or parasol is not much to an Englishman; no one looks at it to see what may be the rank of his neighbour or of the gentleman passing in you carriage. But in the East things are different. If you turn to your Sanskrit you find that the parasol was one of the insignia of a king in the olden time in India. You naturally ask if, amidst all the survivals of ancient customs, one may still find this insignia in existence. In India and China men are tenacious of old customs, and do not easily let them drop; and we still find the parasol or umbrella occupying an important place there. Scarcely do you find an illustration representing Eastern officials or royalty, without the presence of an umbrella. Their shape, size, colour, quality and utility differ, but if one will turn to the work on Perak and the Malays he will find opposite p. 297 a group of Perak chiefs with the ex-sultan Abdullah, over whose head an attendant is holding an English umbrella. We commend the wisdom of the chief. His official umbrella, of which this is the counterpart, is useless for the purposes of shade, and he has therefore bidden the attendant perform his duty in such a way as to afford him relief. For it must be noted that the official umbrella is of no more service than a star and garter would be as an article of dress. "The umbrella or sunshade of the Malay is the property of the nobler sex, and is generally of some gay colour; while amongst the chiefs it will be of rich silk, and often richly fringed and worked in gold. The use of these protections from the torrid rays is probably borrowed from the Siamese, who are great in umbrellas, many of them being of a very gorgeous kind." In the Land of the White Elephant, p. 17, the reader will find a further illustration of our subject. On a raised pedestal sits a Burmese Judge, surrounded by his clerks and attendants. One of these is holding a long-handled umbrella unopened beside the judge, thereby indicating his degree and position. Speaking of the Palace at Mandalay the writer says :- "I strolled into the 'Hall of Audience' to see the throne. It is a flat raised dais, perhaps eight feet square, richly gilded, and on either side are the white and gold umbrellas, symbols of royalty." He adds (p. 52) "It is said that umbrellas were a sign of rank in ancient Nineveh, and they are so esteemed by most Asiatic nations at the present day." In reference to the colour it should be observed that in China, red (which is the most lucky colour) is regarded as most honourable. Thus when an official goes out to pay a visit he is always attended by an umbrella bearer who may be some distance before his master, though at times the umbrella is actually carried over his person. The shape is most peculiar. It looks like a circular piece of board nailed to the top of the handle, over which the red cloth or silk is fastened, a very heavy fringe falling down all around. The Chinese regard the presentation of an official umbrella as one of the highest proofs of esteem. Officials who have been able to gain the good-will of their people will often receive this mark of respect on leaving their circuit or jurisdiction. In a few cases the mark has been conferred on European officials resident in China, the present being inscribed with the names of the principal subscribers and some laudatory verses, after the manner of the Orientals, expressive of the virtue and good qualities of the recipient. Much more might be said on the subject, but this will be sufficient to shew that the umbrella of the Eastern, first of all made to screen from the fierce rays of the sun, has now come to be regarded as a very important article; which, however, has lost much of its utility as it has risen in esteem.

INCIDENTS CONNECTED WITH BIBLE DISTRIBUTION.

BY REV. J. HUDSON TAYLOR.

MUCH attention is being given to the circulation of the Scriptures in China, as indeed has been the case more or less from the commencement of Christian Missions in this land. I think it would be of value if those who meet with cases of encouragement resulting from such circulation were to publish them in the pages of the Recorder. My impression is that were the known cases of benefit collected together, it would be seen that far more is being effected by this kind of work than some have supposed.

Early encouraged by the Rev. Dr. Medhurst and others to take interest in Bible circulation, I have given a good deal of attention to it since the year 1854. I remember how cheered I was in the year 1856, on coming across an instance where one copy of the New Testament distributed by a missionary companion and myself north of the Yang-tsï-kiang had borne good fruit. A retired mandarin appeared to have been converted through it, and he so thoroughly instructed his personal attendants in the doctrines and general facts of the Gospel as to surprise as well as delight me. He wrote very warmly urging me to make his home the basis of my operations; but before I was able to accept his invitation he was removed by death, and died, as I was told, professing his faith in Christ Jesus. From that time to this cheering cases have not unfrequently come to my knowledge, and probably most missionaries could supply a number of similar instances from their own experience.

The following incidents, which have recently come under my notice, show that Scripture Colportage is far from an unremunerative expenditure of labour, time, and money. As you will see, they come from three different provinces, and from places very remote from each other. The first instance I extract from a letter written by Miss Wilson, of Han-chung Fu, in Shen-si, on August, 22nd:—

"I went to the hills a short time ago It was good to see how the Lord is leading (Liu),* the mat-maker in his distant home. He splits his bamboo and reads his Bible, or talks to visitors, at the same time. He baptized four persons whilst I was there: his own 'Ma,' as he touchingly called his mother, an elderly man, a dear believing boy, the son of believers, and a woman who had borne persecution for Christ's sake. But the very day after her baptism, the last named, under con-

The presiding elder of a little company of native Christians in Pah-koh-shan, among the hills, 70 li from Han-chung Fu. Inclusive of those whose baptism is mentioned here, there are ten or more native Christians at this out-station, the fruits of Mr. Liu's work. No missionary but Miss Wilson, we believe, has ever been in his neighbourhood.

straint of two beatings from her elder brother, offered incense to her ancestors. This so distressed our brother Liu that he could hardly do his work; but one morning he was quite cheerfully working away again, and it proved he had spoken faithfully to her. I think the Lord has given him the heart of a Pastor as well as of an Evangelist; and I rejoice to see the reality of the work in its thus spreading through natives, very

little helped by foreigners.

"It was one of the much disapproved portions of Scripture that was the first thing that laid hold of him. He read through Matt., before he went to bed, and afterwards Ho, the teacher, led him to Han-chung Fu. His Buddhistic merit and position were equal to Mr. Ho's, and he often sat cross-legged in contemplation. He also, it seems, burnt his precious and costly papers of merit, as Mr. Ho had previously done, and now as diligently serves Christ as he formerly did Buddha. The second Sunday of my visit we were at his house, and there many came and went. The Christians brought their rice uncooked, and stayed all day. Liu talked to them in the large guest-chamber; his wife and Mrs. Cheng to the women at the back of the house; and the three Christian boys, with the landlord's grandson, formed another group; until the peach-trees proved a stronger attraction to their boyish tastes. I may say for them that though the landlord's trees are close to this house I never saw the Christian boys help themselves to one peach. Their father's severe vegetarianism had left him rather a hard father and husband; so we must pray that he may be enabled to obey the Word in these relationships. He is willing to see his fault. Do pray that no root of bitterness may be permitted to spring up here, but that the Lord may water this little flock every moment, and keep them night and day. How soon God could spread such churches through the Provinces; and with all their failings they might be purer than some are now, if truly godly natives worked them; as they would not be so much in the dark as we are as to the true character and objects of applicants."

HO-NAN.

A missionary station has recently been opened in the prefectural of Ju-ming by one of our missionaries, Mr. W. H. Hunt. He visited the city, at intervals, several times before renting mission premises there. It had also been visited previously by Messrs. Hy. Taylor and Geo. W. Clarke. No small amount of Christian information has been disseminated in this province. Mr. Hunt recently met with two cases that encouraged him.

When preaching one day a gentleman of pleasant countenance seated himself near Mr. Hunt, and after listening for a time remarked that he was satisfied as to the truth of the Christian doctrine, and wished to know more about it. He forthwith surprised Mr. Hunt by asking many interesting and intelligent questions about Adam and Eve, the Flood, &c., as to who was "that disciple whom Jesus loved," where our Saviour was born and of whom; the circumstances of His death and resurrection, &c. Mr. Hunt found on enquiry that he was a native of the city. He had purchased a Gospel and a work on the Bible of him twelve months before. Mr. Hunt assured himself that he was not a seeker after temporary gain, but found him to evince a

sincere desire to know whether the Bible was really the Word of God, or merely the production of a foreign sage. While this man is not yet, so far as we know, converted, his interest in the things of God is most encouraging, and gives one good reason to hope that the spirit of God is working in his heart.

Mr. Hunt also mentions another case of much interest. A Chinese graduate, an earnest Buddhist and a vegetarian, has become thoroughly acquainted with the whole Bible, and has carefully studied some dozen

Christian books besides.

Mr. Hunt says "This gentleman speaks highly of the Christian religion to many others in the city, and has gone so far in making it known that some of his own friends have already slighted him on account of it." This man also is not yet a Christian, his one point of difficulty being his inability to see himself a hopeless, helpless sinner, devoid of personal merit. We are told however that the entrance of God's Word giveth light. It has already dispelled much darkness in his mind, and we would ask prayer that He who alone can convince of sin may lead this influential man first to know his own state, and God's Salvation, and then largely use him in the spread of the truth.

Mr. J. F. Broumton, who has lived in Kwei-yang Fu, the capital of this Province, writing on September 17th, says:—

"Our evangelist Ts'en, a short time ago, was looking over some old books at a book-stall to find one for his children to study. He selected one, but the price asked for it was too high. While barganing, an old man said to him, 'I have lots of old books at home, perhaps you can find a copy of the one you require among them.' Ts'en accordingly went to his home and found he was a collector of lettered paper. Occasionally he finds books in the waste-paper baskets he empties, and if he thinks any of them will sell, he puts them by. Ts'en looked over the books that he had, and found among them a copy of the New Testament. This seems to have been read carefully. The owner had made thicker covers for it, had bound it more strongly, and had written a poetical index for aid in remembering the order of the books, a copy of which I enclose.* This

提 腓 加 便 枫 百 力 成 摩 拉 徒 馬 北 傳行 可太 錄 後前 哥 韻 路 歌 提 猶 辮 B 馬 加 彼 多 大 錄 約 腓 帖 得 歌 訣 利 不 徒 和 後前

index he had pasted inside the cover of the book. Many passages he appears to have admired and these he has marked. For instance he marks, Col., III. 14. 'Love which is the bond of perfectness,' and again Chap., IV. 6. 'Let your speech be always with grace,' also the graces mentioned in Chap., III. 12, have marks against them. It would be interesting to know who the reader was, and how the book came subsequently to be consigned to the waste-paper basket. We cannot but hope that God will bless His word to some who, like this man, appear to have read it carefully."

One needs continually to remind oneself of the importance of following up the circulation of Scriptures and Christian books. It would never do to prepare the field and east in the seed, and then leave it unheeded. Prayer at least for each district visited, continued prayer, surely should follow; and so far and so often as possible visits should be repeated. Still it is cheering to know that without such visits portions of Scripture have been blessed from time to time.

THE SYMPATHY OF CHRIST-A LESSON TO A MISSIONARY.

AN ORDINATION ADDRESS, BY REV. JAMES ROSS, LATE OF CALCUTTA.

IN addressing to you some counsel and encouragement, I wish to call your attention to words in Mark vii. 34, "And looking up to heaven, he sighed, and said, Ephphatha, that is, Bo opened."

I think that in these words we have a glimpse of that sacred inner life from which the veil is occasionally lifted in connection with some passages in Christ's history. His sighing indicated intense sympathy with the man he was about to heal. That sympathy, indeed, was never absent in all His manifold works. There was too great an overflow of tender feeling to permit Him to descend to a mechanical discharge of duty, and to be satisfied with righteous conduct apart from sympathetic loving-kindness. No sick or maimed ones ever failed to feel His tender touch, or catch the glance of His sympathetic eye, or hear the tender tones of His voice as it breathed forth loving pity for them. Whoever was healed by Jesus felt he got as rich a blessing in the love which the healing act expressed as in the healing itself.

Equally strong was this power in its influence over the men whom He drew to Him as His disciples and friends. There was no obtrusive miracle performed when, in obedience to Christ's command—"Follow Me!"—they arose and followed Him. They had found a Master and Friend who knew their thoughts, and sympathised with their wants. Had He acted only as the Teacher and Lord, they might have resisted or murmured at His authority; but He made Himself one of them, was their Friend, Companion, and Guide. Even in His sternest rebukes

there was mingled that strange sympathy with them that surely won their hearts. I doubt not it was the conviction of this that gave keenness to the anguish of Peter's penitence as Christ turned and looked npon him; and it was this, too, that made a large part of the remorse that overtook Judas. For there is a law in our nature which was very manifest in the life of the Man Christ Jesus—and true in every human life—that no heart can painlessly resist the sympathy of another heart; the sympathy must either conquer or punish—must draw heart to heart, and life to life, or leave those who resist its power with the pain of shame and self-reproach.

Now, as I see manifest in the life of our Lord the power of this sympathy, I regard it as a great encouragement to us to know that it is a power we can share with Him, and which, under His guidance and teaching, may be largely acquired by those who do not already fully possess it. And it is a power which, in my judgment, stands next in order, in the life of a true missionary, to the power of that truth which he declares to men. It is a power, too, without which, I believe, even the Gospel often fails to become effective in its influence over men. To teach men, we must feel with them; to draw them to Christ, they must also be drawn to ourselves; to enable them to see and understand the love of Christ, they must first see it through our love to them.

You will need this human sympathy as a missionary of Christ. There will yet come up in your path difficulties and discouragements, which nothing will more help you to overcome than tender regard for the well-being of those among whom you labour.

You will need it in your contact with a new and strange race of men. I cannot well describe to you the strange feeling of repulsion, or even something like disgust, which you will have in your introduction to those among whom you will live and labour. It is an aversion springing partly from a certain physical feeling which it is difficult to account for, but which certainly exists between fair-skinned and dark-skinned races; and partly, too, from the difference of habits and customs of heathen races from those that obtain in civilized countries. That feeling, which I may call race-aversion, is more painful to some than to others. I have known it so strong in some missionaries as to disqualify them for their work. I knew one who never could shake the hand of an Indian without inwardly shuddering at the cold, clammy touch so characteristic of those who are natives of tropical lands. And I have known others who never could remain in a crowd of Indians or Chinese without a feeling of almost sickening disgust. I trust no such degree of discomfort will be felt by you; but doubtless you will have more or less of the feeling. Now, I know but one remedy for this, and that is, such a tender sympathy with the moral and spiritual needs of the people as will enable you to overcome every feeling of aversion. Your pity for their degraded condition, your yearning desire to bless them through the Gospel of the divine love,—these sanctified and sanctifying emotions will expel all such feelings of aversion. So it must have been with our Divine Lord. How terrible must have been the suffering which His pure spirit endured as He came into contact with the vileness and sin of men; and yet His tender pity for them, His strong desire to bless them, cast out every other feeling.

You will need this sympathy also amid the trials of your patience, forbearance, and diligence. You will have to deal with minds and lives in many respects different from those of your own country. For in our own land, not only is there a degree of intelligence and knowledge among even the poorest and most ignorant which a public teacher can count upon, but there is also a certain degree of moral feeling and principle even in the most degraded lives. You will find ignorance so dense and almost brutal, you will find such an utter absence of moral feeling and principle, as will shock you in your first contact with the natives. Feelings and emotions, and ideas of right and wrong, which are so common in our own land, and which seem to belong to men by a law of nature, you will find all but absent from the lives of the heathen. I know nothing of the language of the race, but I know that in languages spoken by millions in India, there were no words for "conscience" or "gratitude" until they were created by Christian missionaries, and the absence of such words, related as they are to the most powerful emotions in the moral nature, may give you an idea of the degradation of the people. In fact, you will find that no small part of your work will be to help to create ideas in the minds of the people which you have seen inseparably connected with men's minds in your own land. You have not only to begin with the alphabet of the moral and spiritual life, but, to a large extent, you have to try and make that alphabet. And your contact with such moral depravity will make a great trial in your working life. It is hard enough to deal with men who, while knowing that lying and stealing are wrong, nevertheless practise both; but it is harder still to deal with those who regard both as commendable, if only they are clever enough to conceal them. And there are other forms of evil which will meet you in manifold ways, to which I cannot allude here. In spending your life among a heathen people, you will find you will need all the energy and strength of nature which you can possibly possess. You will need this, not only to keep you active and hopeful in your work, but to save you from that weariness and languor which so often oppress the spirit of a good man in his constant contact with moral degradation. There is a double struggle in every faithful missionary's life, not only in his effort to raise those around him to a higher life, but in striving to save himself from descending to their low level.

And I know no mightier power of a human kind than the power of a tender sympathy in connection with this work, and as a force that will help you to resist the influences to which I have referred. You will never weary of the work you do for men, so long as you love the men for whom you toil. You will never cease to be hopeful as you realise the value of the souls you seek to bless. Only remember how dear they are to the Lord whom you serve; only remember, too, how much their sin and degradation plead on their behalf, and how their wants eloquently cry out for your brotherly help, and you will feel that no labour, or patience, or forbearance, can be too great for you to give in seeking to bless and save them.

But I want to say a few words regarding the strengthening and maintaining of your sympathy in all its freshness and power. We are variously endowed with this human feeling. Some are naturally much more sympathetic in their natures than others. Some of the most virtuous and estimable persons we meet, often, to a very large extent, lack this feeling: they are not able to enter into the feelings of others; they find it difficult to understand and guide other lives; there is a hardness about them that often makes their very good to be evil spoken of. However such a defect may be tolerated in the working Christian world in our own land, it is a fatal defect in any missionary's life. Not only does it make any success in winning men to Christ almost impossible, but it makes many a burden and pain for his own spirit, and it deprives him of one of the mightiest forces which any man can use in seeking to gain over to God his fellow-men.

Here are the chief ways in which you may encourage and strengthen this emotion :—

1. Always keep before your mind men's spiritual and moral needs. Let these claim your attention, and you will never fail to have a friendly and loving pity for those among whom you labour. As I said before, it was thus that our Divine Lord sustained His Spirit. Man's want pressed more upon His heart than man's desert. The sin which to a hard nature, to a nature in which the sense of strict righteousness overpassed every other feeling—the sin which to such a nature would have called forth constant indignation and sorrow, chiefly moved Him to pity. He looked on men's iniquities, not with the desire to

punish them, but to save men from them; and this desire sustained his unceasing zeal and devotion in His work and suffering for their sakes. This attitude will disarm you of every feeling of impatience, or dislike, or weariness with men; it will enable you to find in every sin which you deplore a new claim upon your zeal and devotion; and even as the appalling sin of our Lord's murderers only made His prayer for their forgiveness more earnest and intense, so will the sins and degradation of those you seek to bless serve to quicken your sympathy with them.

- 2. Keep before your mind your own indebtedness to Divine love. You know, in some measure, what you owe to Him; you can recall the time when your soul was in doubt and gloom, because your sins were felt to be so great as to shut you out from the mercy of God; and you can remember, too, your joy when you found that the love of Christ was large enough, and mighty enough, even to cover your guilt. Has not your feeling ever since then been this—as I believe it is in every true Christian heart—that since God has loved and forgiven you, you never will despair of the salvation of any one? And does not the thought that other souls are yet in sorrow, under the burden of guilt, that oppressed you-does not this give you a tender pity towards them? Can you help sympathising with the needs of those who still live without that Saviour whom you have found? And do you not feel all the tenderness of your nature going forth to men as you try to realise that they are weary, sorrowful, hopeless, not having the blessing which you have found?
- 3. Keep in remembrance also, and very especially, the fact that God loves every soul to whom you bring His Gospel, and that for every soul Christ died. I know no more powerful stimulus to your sympathy than that. When you go to your work, remember that God has gone before you in His love for those you seek to bless. The strongest pity of your heart towards men will always be but feeble, as compared with His fatherly pity towards you and them. Many a time your mind may fail to apprehend impressively some of the reasons why you should be always zealous, always pitiful, and always hopeful in your work for men; but should your mind be a blank in everything but the remembrance of this-that God loves these men, and that Jesus came to save them-this will be a sufficient stay and stimulus to your soul. Yea, even although you may allow yourself to think only of the sins and failings of men, and to think gloomily of how hard it is to be hopeful in your work for them (and I have known missionaries who have suffered much-or shall I say erred much-in this), you have only to remember that God has easorns for loving them, that He never loses hope of the most degraded,

and your soul will start afresh with the inspiration of a renewed faith in God, and hope of men. In truth, in such a remembrance, you will act under the influence of a feeling that stirs tender hearts all the world over. How often has the watchful and yearning love of a stranger been called forth at the sick or dying bed of some poor boy who has no mother to comfort him or smooth his dying pillow! And have not loving hearts been strengthened and sustained in their sympathy by the thought that they were as in father's or mother's stead to the sufferer? Do we not all feel tenderly towards any suffering one, only by remembering that he is someone's child; that some heart is breaking for him, or motherly prayers are being offered for him; and that his death will make a terrible blank in some life to which his life was God's sunshine? Even so do the needs of our fellow-men appeal to us. It is just such an appeal that meets us in the Redeemer's word: "Inasmuch as ye have done it unto one of the least of these, ye have done it unto Me." For these men and women for whom you will work and pray are God's children-wandering far off from Him. His great heart will bless you in your kindness to them—ay, more than mother's heart can bless the stranger who cares for her wandering and homeless child. And if the fountain of your loving sympathy with them should ever threaten to fail, go to the cross and have it filled again-go there, where we all need to go day by day, and hour by hour, for new penitence, new trust, new hope, and new joy; and the Saviour's woes for men will teach you how great is His love for them; and His unwearied endurance and faithfulness in seeking to save them, will shame away the thought of despising men, however vile, or halting in your labours for their eternal well-being.

I have thus chosen to speak to you chiefly of one element of your Christian life, rather than speak generally of the missionary's life and work. For what I have seen and known in other lands of that life and work, convinces me that the sanctified feeling I have referred to is what the true missionary needs more than all others, next to his personal love to the Saviour. I know no more fatal disqualification for mission work than the lack of sympathy with the deepest human needs, and I regard as the most grievous backsliding of the foreign missionary the fading away of his tender sympathy with men. I trust it may never be with you as it is has been with some I have known, who, starting on their work in fervent apostolic zeal, and warm-hearted sympathy, have subsided into the lower position of mere professional teachers of religion, or schoolmasters. You will be exposed to that temptation and that danger; and, therefore, I warn you of it now. Depend upon it, that in proportion as your human and Christian sympathy declines, to that

extent will your work fail in its influence and power; and according to the measure of its strength, so will be the measure of your success in your good work, and of your spiritual powers and hopefulness in your own life.

Now I say that in sympathising with men you are giving to them one of the chief blessings your Lord gives to you. His tender sympathy with you always will be the mainstay of your life. You will always feel Him near you—always be sure of His fellow-feeling. Every path of usefulness in which you walk He has trod before; in every path of suffering and self-denial He has been before you; He has sanctified and dignified and glorified labour, and even pain, for the sake of needful, sinful men. In your sympathy with the souls He loves, be sure of His sympathy with you; and take to your heart for new courage, and new hope, day by day, His resurrection-promise, "Lo, I am with you alway!"—Communicated.

Correspondence.

My DEAR MR. EDITOR :-

Most of the readers of the Recorder have seen and examined the Revised English Version of the New Testament. It is also generally known that the company of learned men in England and America, who made this revision, did not confine themselves to the work for which they were specifically appointed; viz., "the revision of the Authorized English Version," but that they went behind the English Version, and revised the Greek Text. It is under discussion, in England and America, as to right of a company of scholars, who were appointed for a specified work, to undertake and accomplish a very different one. It will be readily admitted by all Biblical students that the revision of the Greek Text is a much more fundamental work than the revision of the Authorized English Version. It will also be readily admitted, that those who use any particular version may revise the said version without conference with any other Christian people, who do not use the version. But the English company did not think it would be expedient for scholars in England to engage in the revision of the Authorized English Version without inviting those in America, who used the same version, to participate in the work of revision. Hence the formation of a company in America to take part in the work. The effect of requesting American scholars to take part in the work has been to interest the whole body of English speaking Christians, in the revision.

It appears to me, Mr. Editor, that the English and American companies, in undertaking the revision of the Greek Text, forgot the

principle which led the English company to invite the co-operation of American scholars. The principle which led to this action was this; viz., Christians in America had the same interest in the English Version that Christians in Great Britain had; hence they should be invited to participate in its revision. A still larger body of Christians have the same interest in the Greek Text which the Christians in Great Britain and the United States have. It would appear then, that the same principle, which led the English company to invite American scholars to take part in the work of revising the English Version, should have prompted to have invited the scholars of Protestant Europe to participate in the revision of the Greek Text. The Protestants of all lands have the same interest in the Textus Receptus of the Greek Text as the Protestants of Great Britain and the United States. From it the German and other Protestant versions of the continent have been made. It would appear, therefore, that any revision of the Greek Text should be made by scholars respesenting the whole of Protestant Christendom, that thus Protestant Christians having the same Greek Text should have an agreement in all the versions used by the several Protestant nations.

The Greek Text, as amended by the companies, who have revised the English Version, is not likely to be accepted as the Standard Greek Text. It does not agree with the Text Revised by the Rev. Drs. Wescott and Hart. Thus there are two revisions of the Greek Text under the consideration of scholars in Great Britain. It is doubtful how far either will be accepted. If the scholars in Germany, who are engaged in the revision of the German Version, have made any revision of the Greek Text, the fact has not been made public in English newspapers.

It is however known that the British and Foreign Bible Society have issued a circular letter to missionaries who are engaged in translating the New Testament into any language, informing them that they are at liberty to translate from the Greek Text as amended by the Revisers of the English Version.

Seeing that this Greek Text is not accepted at home, and that further revision will be necessary before a standard Greek text is settled, it appears to the writer that it is not expedient, at present, to depart from the Greek Text which has been hitherto used in making the translations into Chinese. The reasons for regarding it as inexpedient to use this text as emended by the Revisers of the English Version are obvious. As this text is not yet accepted at home we cannot be certain how long it may before another revision is undertaken. If we therefore now conform to this emended text we may soon be called upon to use another emended text. If some accept this now, others will not accept it; and thus we will have another cause of discrepancy in the various versions and editions which will be in use, besides those that now exist.

As the present Textus Receptus of the Greek Text has been in use for more than three hundred years, I do not think the interest of truth or sound doctrine will suffer by continuing to use it in making translations into Chinese till something is settled more definitely at

home. We may hope that in due time, in the good providence of God, a satisfactory revision of the Greek Text may be made, which all missionaries may cordially accept.

Praying that the Holy Spirit may guide all our counsels to his glory.

I am, Yours, Mr. Editor,

Very truly.

A BIBLE STUDENT.

Aur Study Cable.

HERE is a book about Jews, written by a Jew for Jews: Jewish Life in the East, by Sydney M. Samuel: London, 1881. As the author boasts of the intelligence of his fellow-religionists, and despises the attempts which Christians make to convert and educate them, we feel naturally inclined to ask in what way they have demonstrated their vast superiority over the rest of mankind. The book teems with proofs of the idleness, avarice, filth and ignorance of Jews generally, and a more thoroughly pauperized people scarcely ever existed, even according to the author's own shewing. Perhaps he would appeal to such men as Lord Beaconsfield, Sir Moses Montefiore and the like. But we object that this is unfair. In the first place, out of all the thousands of Jews scattered abroad, how many such men do you find? And again, is it just to argue from such cases as these? The greatest men among them have been foreignborn, foreign-bred, and foreigntrained. Is not more due to the circumstances of birth and education than to grace? And if you argue that because a dozen such men can be found, therefore the Jews as a whole are the most enlightened race in the world, to what strange conclu- of them are feeling after light.

sions may we not be led! You may as well say that because America does not fall to the ground when her President is killed, but instantly puts another able man in his place, that therefore no country is possessed of so much legislative ability as America. And this would lead at once to a counter argument. Presidents Lincoln and Garfield fell by the hands of assassins, therefore the American race must be the most blood-thirsty of people! This will perhaps help us to understand something of the prejudice and bigotry of the Jew. It is partly the fault of his early education, partly of his ignorance and wilful When men refuse to blindness. read the signs of the times, ignore history, despise prophesyings, and declaim reformers, their day is surely on the wane. We pity the Jews in their blindness of heart; but when their most highly educated men get up and say "We are right and you are wrong, cease your patronising ways and mind your own business," it takes the heart out of us, and no worder if some people say "If you will perish, you must." But Mr. Samuel is not the mouthpiece of the whole people, and some

East-Egypt, Palestine, Turkeythe book is very full of interest. We are introduced to the Jews at Cairo, and the description of the place reminds us of the papers which have been appearing in the Leisure Hour this year entitled Past and Present in the East. We are next transported to Port Saïd, the town which is "built upon the sand, which produces nothing but ophthalmia, and affords pastureland only for ants and other insects" (p. 13). Here Mr. Samuel "noticed an unmistakably Jewish physiognomy at a shop door," and we at once enquire whether it was not the same individual as jewed us (mark the peculiar force of this slang expression), when we passed through some years ago on our way to China. We were told of a Jew who sold curios, scents and other interesting and useful articles at very reasonable terms, and soon found him out. He could speak English well, and proceeded at once to display his Turkish silks, his slippers and smoking-caps, his ostrich eggs and scents. "Here, said he, is some real attar of roses; you shall have it very cheap by taking three bottles." Between us we managed to arrange the matter, and paid down a good round sum. The attar was put aside till some future time. When we had passed through the quiet canal, and came once more to the place where the internal up-heavings commence, with what joy did we recollect our sagacity in laying in a stock of real attar of roses. We would scent our cabin. our handkerchiefs should be perfumed, and- At once we fly to the secret corner, the precious treasure

To one who has travelled in the ast—Egypt, Palestine, Turkey—the book is very full of interest. We are introduced to the Jews at airo, and the description of the lace reminds us of the papers which have been appearing in the eisure Hour this year entitled Past and Present in the East. We are ext transported to Port Saïd, the own which is "built upon the pand, which produces nothing but comes forth once more to light; the tiny glass stopper is withdrawn, and oh! shall I reveal the secret; shall I confess that I was sold; yet so it was. The precious drops were detestably strong, and for days our handkerchiefs stunk of some filthy compound, the very thought of which still nearly makes me sick. Suffice it to say we did not enquire for the worthy Jew on our way home, or patronize his store again.

We now hasten on to Jaffa. "Sparkling and ultramarine as the Mediterranean is at this spot, it is always agitated, and the landing, consequently, difficult. Tradition attributes this to the fact that the sea has never got completely calm since the adventure of Jonah and the whale, which happened near this spot" (p. 18). We were visiting in the neighbourhood of some huge stone quarries recently, and, anxious to learn something, descended to where the workmen were pursuing their laborious toil. After some enquiries as to how they got out the large blocks of stone, we looked up the perpendicular sides of the rocky cavern, and noticed how they were rent and torn as if by some mighty convulsion. The workmen remarked; "It is said that these are the rents which were produced when our Saviour was crucified, for we read that the rocks were rent." They were firm believers in the truth of the tradition. "To Jaffa, Japho, or Japhoo, as it is variously called, an ancient myth assigns the locale of the legend of Persens and Andromeda, and humorists have asserted that the monster slain by Perseus was the identical whale that swallowed Jonah, and desired to make a second and more permanently successful experiment. The bones of a huge monster were long an object of curiosity on this coast" (p. 19). On p. 21 we find the locale of another legend, that which relates to St. George and the dragon, assigned to the neighbourhood of Lydda. We are all familiar with the account of the man who, passing from Jerusalem to Jericho, fell among thieves; and every book we read about Palestine confirms the truth of the statement. Our author supplies us with some vivid sketches of his own experience, and tells us good ancedotes bearing on the subject, which we have not room to transcribe.

Readers of M. Renan, Müller and other writers on Hebrew religion, will be acquainted with the subject of Hebrew monotheism, and the arguments for and against the conclusion here (pp. 49, 52) drawn by Mr. Samuel that Rebecca was to be "the mother of those who should spread monotheism through the world." Speaking of Hebron he says "Hebron has, perhaps, a more intimate claim to the affection of Jews. than any other spot in the world. It was the cradle of the race....The oldest surviving city in the history of the world; the birthplace of monotheism, according to all received ideas, it is, of necessity, of surpassing and supreme interest." As we cannot here discuss so wide a question the student may permit us to give him the following references. Chips from a German Workshop. I., Art. xv. M. Renan's Générale et Système Comparé des Langues Sémitiques; a valuable work, of which the first part only has yet

Contemporary Review. appeared. January, 1879, p. 308, where Mr. R. S. Poole tells us that Mr. Renan's position is hard to maintain. In antiquity no Shemites were monotheists but the Hebrews, and though the Hebrew teachers were all monotheistic, the people were constantly either adopting idolatrous objects of worship, or mistaking the true meaning of monotheism, in their idea that they served a national God, instead of the Creator and Ruler of the universe." Cp. Tiele's History of Ancient Religions, p. 85. The subject is full of interest, and especially so to those who have been following the recent discussion respecting the character of the ancient religion of China. In many points the two cases are exactly analogous. in others widely different. I can, however, follow out the points no further now.

It is well known that the Jews have very many superstitious customs, not a whit better than those practised by the Chinese. member Paul's words to the Galatians-"Who hath fascinated you (sc. with the evil eye)?" We are told that over the door of the only respectably-sized house in Hebron, belonging to a Mr. Romano, there is a sculptured hand as a protection against the "evil eye" (p. 57); and reference is more than once made (of p. 110, 137) to the Mez-zuzahs, or cases affixed to the door posts, containing the Ten Commandments, which must be touched every time you pass in and out the house. These cases are sometimes of colossal size, being carved from olive-wood, but in private houses they are small. The people must eat only such meat as is kosher or killed by one of themselves in a peculiar manner.

The work should be read in convexion with Edersheim's "Sketches of Jewish Social Life," and the works of Canon Farrar which deal with the Life and Times of Christ and of Paul. Some other interesting works on the same subject have recently appeared to which we may call attention at some future time. I will close with a short paragraph from p. 171, which might almost have been written by a Chinese missionary. "The sermon (preached in Smyrna), which lasted about an hour, was not received with the respectful silence to which we are accustomed at home, but the listeners interrupted frequently with manifestations of applause and satisfaction; and the discourse had more than once to be suspended during the passage through the street of a string of camels with their noisily clanging bells." The book occupies 200 pages, and is not expensive.

Selected Essays on Language, Mythology and Religion, by F. Max Müller, K. M. In 2 Volumes, London 1881. Now-a-days the science of Language without Prof. Max Müller would be like Macbeth without Macbeth. And the same holds good in a slightly lesser degree of the sciences of Mythology and Religion, which, if they have not grown out of the science of Language, have grown up side by side with it. But the student of "Chips from a German Workshop," "An Introduction to the Science of Religion," and "Hibbert Lectures" not to mention the less known works on "Survey of Languages" and "Turanian Languages," or the numerous grammatical works,

such as the Hitopadesa, Sanskrit Grammar and the like, or even the ever popular "Lectures on the Science of Language"-is warned that he will find little that is new in these volumes. In fact the title would indicate, what the learned author has, in his brief preface stated, that we have here in a cheaper form the more important Essays from the four volumes of Chips, which have remained after subjecting the whole to a thorough sifting, a few being added which have been published in different periodicals during the past few years. Thus volume 1 contains Rede Lecture, Inaugural Lecture delivered at Oxford, Inaugural Lecture delivered at Strasburg, and Migration of Fables-four Essays out of the ten-from Chips IV. Essay No. 4 "On spelling" is new, then follow four more from Chips II. on Comparative Mythology. Greek mythology, Greek Legends and Bellerophon. The last essay is "On the Philosophy of Mythology," delivered at the Royal Institution in 1871. There is also an Introductory essay, which we at once recognise as the Preface to Chips I. As the last Essay in volume I. was also the last in "Introduction to the Science of Religion" published in 1873, it appears that the only fresh chapter is what appears as IV., "On spelling" printed phonetically. But the author tells us "I have tried to improve these Essays from year to year with the help of the excellent criticisms to which they have been subjected....In all that is essential they have remained unchanged, but I believe that no honest criticism which has reached me has ever been passed by unnoticed, and that no important materials have been over- | properly so called must be kept over looked, which have been added to our stock of knowledge since the time when these Essays first saw the light." In the second volume is an e-say which deals with the discovery recently made in Japan of Sanskrit texts of some importance, and as we shall want to call attention to it, and some other points of interest, which it is too late to do now, the task of presenting the readers of the Chinese Recorder with a review

till we have a little more leisure.

The Gardens of the Sun is the title of a work which will be interesting to persons living in the East. It is somewhat similar in design and execution to McNair's Perak and the Malays, which will presumably be in the hands of many Eastern readers. Other works will be noticed as time and opportunity permit.

HILDERIC FRIEND.

Missionary Aews.

Births, Marriages & Deaths.

- AT Peking, on October 26th, 1881, the wife of the Rev. G. OWEN, of the London Mission, of a son.
- AT Canton, November 28th, 1881, the wife of the Rev. W. J. WHITE of the Presbyterian Mission, of a daughter.
- AT the Methodist Episcopal Mission, Yangchow, on the 28th December, 1881, the wife of Edward Parlane McFarlane, L.R.C.P. & S., of a daughter.
- AT Ningpo, on December 31st, 1881, the wife of the Rev. R. SHANN, of the Church Missionary Society, of a daughter.
- At Canton, New Year's Day, 1882, the wife of the Rev. F. J. MASTERS, Wesleyan Mission, of twin daughters.
- AT Swatow, on 17th January, the wife of Rev. S. PARTRIDGE, of a son.
- AT Tientsin, on the 3rd February, the wife of the Rev. G. J. CANDLIN, of a daughter.
- AT Kiukiang, on Saturday, February 11th, the wife of Mr. W. J. HUNNEX, of the A.M.E.M., of a son.
- AT Shanghai, on Saturday, February 18th, the wife of Rev. D. H. DAVIS, Seventh Day Baptist Mission, of a son.

AT Soochow, on January 22nd, the wife of Rev. C. F. REID, of the M.E. (South) Mission, of a son.

DEATHS. AT Shanghai, on the 27th November, 1881, Miss M. K. COLBURN, of the Woman's Union Mission.

- AT Canton, on the 8th January, 1882, THIRESA, infant daughter of F. J. and M. E. Masters.
- AT Tientsin, on the 12th of January, SARAH E., the beloved wife of Rev. ISAAC PIERSON, of the A.B.C.F. Mission.
- AT Swatow, on 31st January, HEN-RIETTA E., the wife of Rev. S. Partridge, of the American Baptist Mission Union.

ARRIVALS .- Per s.s. Bothwell Castle, on December 20th, the Rev. Griffith Griffiths, for the London Mission, Shanghai.

Per s.s. Pes-hawur, on December 5th, 1881, Miss M. Laurence, of the Church Missionary Society, at Hongkong.

Per P. and O. ss. Venetia, on January 2nd, Rev. and Mrs. Kupfer, of the American Methodist Episcopal Mission, Kiukiang.

Per s.s. Tokio Maru, on January 26th, Rev. W. S. Walker, of the American Southern Baptist Mission, Shanghai, and Rev. C. W. Pruitt, of same Society, for Tungchow.

Per s.s. Tokio Maru, on January 26th, Rev. and Mrs. Wilcox, of the Methodist Episcopal Mission, Chinkiang.

DEPARTED.—Per the P. and O. s.s. Venetia, on January 18th, Miss Burnett and Miss Kirkby of the Woman's Union Mission.

Per P. and O. s.s. *Thibet*, on February 22nd, Mrs. Y. J. Allen and five children, for London.

Per P. and O. s.s. Cathay, on March 2nd, the Rey. C. Leaman and family for the United States viâ London. Home address:—1033 Vine St., Philadelphia.

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Shanghai.—Bishop Bowman, of the Methodist Episcopal Church, U.S.A., left Shanghai on his way home per Tokio Marn, on Wednesday, January 3rd, having completed his tour of inspection in China.

We learn from The Missionary of January, that Mr. W. C. Jones, of Warrington, presented £2,200 to the Church Missionary Society to establish a Training Institution at Hangchow, and a large sum for the like purpose at Fuhchow. Mr. Jones is the same munificent friend of Missions who had previously committed to Society trust funds amounting to £20,000 and £35,000 for the support of Native evangelists in India and elsewhere.

The Rev. A. B. Hutchinson, of the C.M.S. Mission, late of Hongkong, has been appointed to the year by Rev. J. B. N. Smith, to be

Japan Mission, and will be stationed at Tokio.

The American Bible Society's Agent for China, the Rev. L. H. Gulick, has further extended the operations of the Society lately. Mr. J. Thorne has been sent to the Canton province; Mr. Anderson has been stationed at Hongkong to work among the shipping, &e.; and a third is shortly to be placed at Tientsin.

John Murdoch, Esq., LL.D., the Agent in Indian of the Religious Tract Society, has arrived in Hongkong, on a visit to this country and Japan. He hopes to visit the various missionary centres during his stay, with a view of further extending the operations of his Society.

Mr. Samuel Dyer, Agent of the British and Foreign Bible Society, leaves in a few days by the s.s. Merionethshire for a trip home. During his absence the work will be under the temporary supervision of Rev. W. Muirhead. This Society now employes four colporteurs, two having lately been added.

The Annual Meeting of the Presbyterian Central China Mission was held in Shanghai, beginning Saturday, February 4th, and ending Tuesday, February 7th. There was a full attendance, every member being present and representing the stations Shanghai, Ningpo, Hangchow, and Nanking. Absent in America, Revs. W. S. Holt, John Butler and D. N. J. Lyon, the latter having resigned his connection with the Mission intending to spend several years in the U.S. The Mission has been increased during the located at Shanghai, and J. Stub- | the College are also cheered by the bert, M.D., to be located at Nanking. The reports from the several stations showed slow but marked progress. All are suffering from the want of adequate foreign help, Ningpo and Hangshow being left with only one foreign missionary at each place, and Soochow with none at all. The Report of the Press shewed 14,929,000 pages as printed for the British and Foreign Bible Society, 7,234,550 for the American Bible Society, and 2,573,000 pages of tracts, &c., printed by the Press from its own funds. After adjournment, but before the final separation, came a letter from the Secretary in N. Y., informing the Mission that the Board hoped to reinforce them during the coming year to the extent of three or four men. Not the least enjoyable of the proceedings was the musical entertainment at the house of Mr. Fitch, and the monthly missionary conference at the house of Mr. Farnham. The former was by and for the members of the mission only, the latter, being more general, called forth larger numbers and was a very enjoyable and profitable occasion. With 751 Church members under its care, 125 boarding 449 day scholars the mission enters upon the coming year with renewed zeal and confidence.

FOOCHOW .- The Home Church of the American Methodist Mission has taken favorable action on the recommendations sent them concerning the Foochow Anglo-Chinese College. It has been decided to send out two more men, and \$7,000 have been voted for the Theological

fact of a dozen of the leading students having come forward for prayers, professed faith in Christ, and given in their names to be probationers in the Church. The Church Missionary Society has been reinforced by the return of Rev. J. R. Wolfe and wife, and the addition of Rev. J. Martin and Miss E. A. Goldie.

YANGCHOW .- The American Methodist Episcopal Mission have occupied the handsome buildings erected in that city some few years ago by the Inland Mission; and Dr. E. P. MacFarlane, formerly of the Church of Scotland Mission, Ichang, has commenced medical work in connection with the above Mission.

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* . * KIUKIANG .- Mr. W. J. Hunnex, later of the Inland Mission, has entered the service of the American Methodist Episcopal Mission, and is stationed at Kiukiang.

WUCHANG .- Mr. H. Sowerby, late of the Inland Mission, entered the service of the American Episcopal Mission in February and is to be stationed at Wuchang.

* * TIENTSIN .- The first meeting of the Tientsin Missionary Association was held at the residence of the Rev. W. F. Walker, on the 23rd January last, when a constitution was adopted and an Executive Committee appointed, -Rev. L. W. Pilcher secretary. After these necessary preliminaries were completed Mr. Pilcher read a paper on "Christianity and Chinese Architecture." In the discussion School. Those in connection with which followed the majority of the speakers took the opposite view to of the Canadian Presbyterian Misthat expressed in the paper.

FORMOSA.—On the 19th December, Smith, left in January for a visit Rev. Dr. Mackay, wife and child, home.

of the Canadian Presbyterian Mission, returned to Tai-wan fu, after an absence of two years. Rev. D. Smith, left in January for a visit home.

Aotices of Recent Publications.

American Oriental Society. Proceedings at New Haven, Conn., October 26th, 1881.

This Society is composed of distinguished scholars and others who are interested in Eastern countries. It holds semi-annual meetings at which papers are read on subjects pertaining to these lands. It will interest many of the readers of the Recorder to know that at the meeting in October, 1881, Prof. S. W. Williams, LL.D., was inducted into office of President of the Society to which he had been previously elected. The papers which were read at the last meeting of the Society were as follows:-1. Notice of F. Delitzsch's views as to the alleged site of Eden, by Prof. C. H. Toy, of Cambridge. 2. On non-dipthongal e and o in Sanskrit, by Prof. Maurice Bloomfield, of Baltimore, M.A. 3. On the Aboriginal Miao-tsz' Tribes of South-western China, with Remarks on the Nestorian Tablet of Singan fu, by Prof. S. Wells Williams, of New Haven. 4. On the so-called Henotheism of the Veda, by Prof. W. D. Whitney, of New Haven.

The third and fourth papers are on subjects that interest readers in China. Prof. Williams exhibited forty water-colour paintings of figures of as many tribes of Miao-tsz' by a Chinese artist. They were

obtained by him in Peking. To each picture is added a short description of tribe. The translations of several of these descriptions were read.

The paper by Prof. Whitney discusses a point connected with all systems of idolatry. The worship of an idol implies that it is regarded by the worshiper as omniscient, omnipresent or as possesing the attributes of a god. It is one of the absurdities of idolatry that there can be a plurality of such beings. We copy "in extensio" the summary of this paper:—

We have long been accustomed to class religions as monotheistic and polytheistic, according as they recognize the existence of one personal God or of a plurality of such, and to call pantheistic a faith which, rejecting the personality of a Creator, accepts the creation itself as divine, or holds everything to be God. The last of these is the one least definite in characters, and confessedly latest in the order of development; nor has it any popular or ethnic value; it is essentially a philosophic creed, and limited to the class of philosophers. The other two, monotheism and polytheism, divide between them the whole great mass of the world's religions. As to which of the two is the earlier, and foundation of the other, opinious are, and will doubtless long or always remain, divided, in accordance with the views taken respecting the origin and first history of the human race. But it does not appear doubtful that they will settle down into two forms: either man and his first conditions of life are a miraculous creation, and monotheism a miraculous communication to him, a revelation; or, if he is a product of secondary causes, of development, and had to acquire his knowledge of the divine and his relations to it in the same way with the rest of his knowledge, namely by observation and reflection, then polytheism is necessarily antecedent to menotheism; it is simply inconceivable that the case should be otherwise-nor can we avoid allowing everywhere a yet earlier stage which does not even deserve the name of religion, which is only superstition.

Nearly all the religions of men are polytheistic; monotheisms are the rare exception : namely-1. The Hebrew monotheism, with its continuators, a. Christianity, and b. Mohammedanism; and 2. the Persian monotheism, or Zoroastrianism (so far as this does not deserve rather to be called a dualism): the former apparently has behind it a general Semitic polytheism; the latter certainly grows out of the Aryan or Indo-Iranian belief in many gods. That they should be isolated products of the natural development of human insight is entirely in harmony with other parts of human history : thus, for example, all races have devised instruments, but few have reduced the metals to service, and the subjugation of steam is unique; all races have acquired language, but few have invented writing : indeed, all the highest elements of civilization arise at single points, and are passed from one community to another.

A single author, of much influencenamely, M. Müller-has recently endeavored to introduce a new member, with a name, into this classification; he calls it henotheism (or kathenotheism), 'the wor-ship of one god at a time,' as we may render it. The germ of his doctrine is to be found in his History of Ancient Sauskrit Literature; where, after speaking of the various gods of the Veda, he says (p. 532, 1st ed., 1859): "When these individual gods are invoked, they are not conceived as limited by the power of others, as superior or inferior in rank. Each god is to the mind of the supplicant as good as all [i. e. as any of?] the gods. He is felt at the time as a real divinity-as supreme and absolute, in spite of the necessary limitations which, to our mind, a plurality of gods must entail on every single god. All the rest disappear for a moment from the vision of the poet, and he only who is to fulfil their desires stands in full light before the eyes of the worshippers." And later (p. 526), after quotation of specimens: "When Agni, the lord of fire, is addressed by the poet, he is spoken of as the first god, not inferior even to Indra. While Agni is invoked, Indra is forgotten; there is no competi-

tion between the two, nor any rivalry between them or other gods. This is a most important feature in the religion of the Veda, and has never been taken into consideration by those who have written on the history of ancient polytheism." In his later works, where he first introduces and reiterates and urges the special name henotheism, Müller's doctrine assumes this form: (Lect. on Sc. of Rel., p. 141) that a henotheistic religion "represents each deity as independent of all the rest, as the only deity present in the mind of the worshipper at the time of his worship and prayer," this character being "very prominent in the religion of the Vedic poet; and finally (Or. and Growth of Rel., lect. vi.), that henotheism is "a worship of single gods," and that polytheism is "a worship of many deities which together form one divine polity, under the control of one supreme god."

As regards the fundamental facts of Vedic worship, Müller's statements so exaggerate their peculiarity as to convey, it is believed, a wholly wrong impression. It is very far from being true in any general way that the worship of one Vedic god excludes the rest from the worshipper's sight; on the contrary, no religion brings its gods into more frequent and varied juxtaposition and combination. The different offices and spheres of each are in constant contemplation. They are addressed in pairs: Indra-Agni, Indra-Varuna, Mitra-Varuna, Heaven and Earth, Dawn and Night, and a great many more. They are grouped in sets: the Adityas, the Maruts, and so on. They are divided into gods of the heaven, of the atmosphere, of the earth. And they are summed up as "all the gods" (vieve devas), and worshipped as a body. Only, in the case of one or two gods often, and of a few others occasionally (and of many others not at all), the worshipper ascribes to the object of his worship attributes which might seem to belong to a sole god : never, indeed, calling him sole god, but extolling him as chief and mightiest of the gods, maker of heaven and earth, father of gods and men, and so on. This fact had been often enough noticed before Müller, but no one had had any difficulty in explaining it as a natural exaggeration, committed in the fervor of devotion. And it is in fact nothing else. This is evidenced by its purely occasional or even sporadic character, and by its distribution to its various objects. office of Agni, as the fire, the god on earth, mediator and bearer of the sacrifice to the other gods, is as distinct as anything in Vedic religion, and the mass of his innumerable hymns are full of it; but he, in a few rare cases, is exalted by the ascription of more general and unlimited attributes. The exaggerations of the worship of Soma are unsurpassed, and a whole Book (the ninth) of the Rig-Veda is permeated with them: yet it is never forgotten that, after all, soma is only a drink, being purified for Indra and Indra's worshippers. The same exaltation forms a larger element in the worship of Indra, as, in fact, Indra comes nearest to the character of chief god, and in the later development of the religion actually attains in a certain subordinate way that character: but still, only as primus inter pares, These are typical cases. There is never a denial, never even an ignoring, of other and many other gods, but only a lifting up of the one actually in hand. And a plenty of evidence beside to the same effect is to be found. Such spurning of all limits in exalting the subject of glorification, such neglect of proportion and consistency, is throughout characteristic of the Hiudu mind. The Atharva-Veda praises (xi. 6) even the uchista, 'the remnant of the offering,' in a manner to make it almost supreme divinity: all sacrifices are in and through it, all gods and demigods are born of it, and so on; and its extollation of kāla, 'time' (xix. 53, 54), is hardly inferior. And later, in epic story, every hero is smothered in laudatory epithets and ascriptions of attributes, till all individuality is lost; every king is master of the earth; every sage does penance by thousands of years, acquires unlimited power, makes the gods tremble, and threatens the equilibrium of the universe.

But this is exceptional only in its degree. No polytheist anywhere ever made an exact distribution of his worship to all the d vinities acknowledged by him. Circumstances of every kind give his devotion special direction: as locality, occupation, family tradition, chance preference. Conspicuous among "henotheists" is that assembly which "with one voice about the space of two hours cried out 'Great is Diana of the Ephesians!" "-all other gods "disappeared for a moment from its vision." The devout Catholic, even, to no small extent, has his patron saint, his image or apparition of the Virgin, as recipient of his principal homage. If thus neither monotheism nor a monocratically ordered polytheism can repress this tendency, what exaggeration of it are we not justified in expecting where such restraints are wanting? And most of all, among a people so little submissive to checks upon a soaring imagination as the

The exaggeration of the Vedic poets never tends to the denial of multiple divarity, to the distinct enthronement of one god above the rest, or to a division of the people into Indra-worshippers and

Agni-worshippers and Varuna-worship* pers and so on. The Vedic cultus includes and acknowledges all the gods together. Its spirit is absolutely that of the verse, curiously quoted by Müller among his proof-texts of henotheism: "Among you, O gods, there is none that is small, none that is young; you all are great indeed." That is to say, there are an indefinite number of individual (Müller prefers to call them "single") gods, independent, equal in godhood; and hence, each in turn capable of being exalted without stint. No one of them even arrives at supremacy in the later development of Indian religion; for that the name Vishnu is Vedic appears to be a circumstance of no moment. But, also according to the general tendencies of developing polytheism, there come to be supreme gods in the more modern period: Vishnu, to a part of the nation; Civa, to another part; Brahman, to the eclectics and harmonizers. The whole people is divided into sects, each setting at the head of the universe and specially worshipping one of these, or even one of their minor forms, as Krishna, Jagannātha, Durgā, Rāma.

Now it is to these later forms of Hindu religion, and to their correspondents elsewhere, that Müller would fain restrict the name of polytheism. To believe in many gods and in no one as of essentially superior rank to the rest is, according to him, to be a henotheist; to believe in one supreme god, with many others that are more or less clearly his underlings and ministers, is to be a polytheist! It seems sufficiently evident that, if the division and nomenclature were to be retained at all, the name would have to be exchanged. A pure and normal polytheism is that which is presented to us in the Veda; it is the primitive condition of polytheism, as yet comparatively undisturbed by theosophic reflection; when the necessity of order and gradation and a central governing authority makes itself felt, there has been taken a step in the direction of monotheism: a step that must be taken before monotheism is possible, although it may, and generally does, fail to lead to such a result.

such a result.

It may be claimed, then, that kenotheism, as defined and named by its inventor, is a blunder, being founded on an erroneous apprehension of facts, and really implying the reverse of what it is used to designate. To say of the Vedic religion that it is not polytheistic but henotheistic, is to mislead the unlearned public with a juggle of words. The name and the idea cannot be too rigorously excluded from all discussions of the history of religions. It is believed that they are in fact ignored by the best authorities.

Report of the Second Annual Convention of the American Inter-Seminary Missionary Alliance. Held in Allegheny City, Pa., U.S.A., October 27-30, 1881. Pittsburgh, Pa., Nevin Brothers, 1881.

THE first convention of this Alliance was held October, 1880. The Alliance is composed of the students in the various theological seminaries in the U.S.A. The students of forty six seminaries connected with fifteen denominations are connected with it. In these seminaries there are over fifteen hundred students; of this number some four hundred will finish their studies and go forth as Ministers of the Gospel next May. This shows how very intimately this alliance is connected with the foreign missionary work. It presents the reasons why the Alliance should have a prominent place in the sympathies and prayers of missionaries and all the friends of missions. It is from the young men connected with this Alliance that we must look for missionaries to comes from the United States. Of those who left these seminaries last year, fifteen out of every hundred went as foreign missionaries. It is expected that a larger proportion of those who complete their studies in April, 1882, will go abroad. This result is largely

owing to the influence of the discussions at the first and second conventions. There were some two hundred and fifty students present at the last meeting. They were all greatly interested and benefited by the discussion. They carried much of the interest of meeting to their respective seminaries. This Report, which gives in full the papers which were read and the addresses which were made and which has been widely distributed is well calculated to deepen the impression and extend the influence of this last session of the Alliance. We wish the Report a wide circulation and for the Alliance ever increasing influence. The harvest is everywhere waiting the coming of the laborers. God is saying to his Church by his Providence in preparing the way, as well as in the last Command to his disciples; "Go ye into all the world and preach the Gospel to every creature." And we welcome every plan which is adapted to enlist the sympathies and energies of the Church and her Ministry in this great work of the Church.

The China Review: for November-December, 1881.

This number hardly sustains the of Ningpo. The remarks of Mr. well-established reputation of this journal. The first article is by Mr. H. A. Giles, on the New Testament in Chinese. The writer notices the version by the late distinguished Chinese scholar the Rev. W. H.

Giles will not carry much weight with those who are acquainted with the character and attainments of those who were engaged in the preparation of these versions. Those however, who are interested in the Medhurst, D.D., and others; and revision of the Sacred Scriptures the one by the Rev. J. Goddard, will carefully consider each passage

he notices, and the Chinese phrases which he suggests as more idiomatic. No persons are better aware of the imperfections which are found in these versions than the missionaries who use them in their work. But they believe that they in the main, give a faithful translation of the original Scriptures. They do not say that they are perfect, or that they do not need revision. But when the writer says, that those who use these versions and express the opinion that they are a fair translations of the original Scriptures, are doing that which "is nothing short of falsehood and fraud" he uses language which places his communication outside of courteous journalism. Mr. E. H. Parker continues the account of his excursions in Szch'uan in which he gives interesting statements as to the productions of that province and the customs of the people.

The article which will be read with most interest by most readers is the one by Mr. F. H. Balfour, on the Emperor Cheng, Founder of the Chinese Empire. Of the papers referred to the department of Notes and Queries, the one worth special attention is the one by Mr. J. J. M. de Groot, on Chinese oaths in Western Borneo and Java. Now when Chinese are resident in so many Christian countries it is a question of very great importance how they are to be sworn when called upon to give evidence in courts of law. Mr. Groot presents the statement that heaven and earth are the chief divinities recognized by all the Chinese, and that they all recognize the solemnity of an oath by these divinities. He states that this is the form of oath used in the Dutch courts in Western Borneo. He testifies that the results of this form of oath has been satisfactory in these courts. He argues that therefore this form of oath should be used everywhere when it is necessary in Christian states to administer an oath to any of the Chinese residents in those lands.

Transactions of the Asiatic Society of Japan. Vol. IX., Part III., Yokohama, December 1881.

This Society keeps up its meetings with great regularity and interest. Papers are read at every meeting. Hence there are always articles on hand for publication. The contents of this Part are as follows:—

Hidegorhi's Invasion of Corea: Chap. III. Negotiation. By W. S. Ashton.

III. Negotiation. By W. S. Ashton, A translation of the "Don-Shi-Ken," Teachings for the Young. By Basil Hall Chamberlin.

On the New mineral, Reinite. By Dr. Otto Lueduke; Translated by M. Yokoyama.

The History of Japanese Costume; II. Armour. By J. Conder.

The "Teachings for the Young" is not a Japanese reprint of Confucius' book for youth, but it is said to be compiled by a Buddhist priest Much of it is compiled from Chinese authors, and with the instruction from these sources is mixed up much from Buddhist authors. The other papers give clear statements of the subjects they discuss.

China Imperial Maritime Customs. 11. Special Series, No. 4. Opium.

THE previous numbers of this series | port, or leave the port for the interior are No. 1. Native Opium, 1864. No. 2. Medical Reports, 1871. No. 3. Silk, 1881. This number is a very valuable compilation of statements made to the Inspectoral General in answer to a circular letter addressed to them as follows :-

"Inspectorate General of Customs, Peking, 10th July, 1879.

SIR.

I enclose a form of return concerning opium-smoking, which you will please to fill up after making such inquiries at your port as shall ensure correctness in the information you send me. 2. You will observe that what is wanted is 1°. To ascertain how many catties of boiled or prepared opium can be obtained from 100 catties of the drug in the crude condition in which it arrives in China. 2°. To ascertain the price of 100 catties of unprepared opium after paying import duty, and the price of the same 100 catties when converted into-catties of prepared opium. 3°. To ascertain what weight of prepared opium is smoked daily, (a) by beginners, (b) by average smokers, and (c) by heavy smokers. 4°. To ascertain how many pipes one mace of prepared opium will furnish (1 catty=160 mace). 5°. To ascertain the price of one mace of prepared opium at the retail shops or smoking rooms. 6°. To give the total quantity of each k nd of unprepared opium of foreign origin imported last year at your port. 7°. To ascertain the total quantity of unprepared opium of native origin, said to be produced, (a) in your province, and (b) in all China. 80. to ascertain the general opinion as to the length of time, months or years, a man must smoke before the habit takes such a hold on him as to be very difficult, if not impossible, to be given up. 9°. To ascertain the sum-total of the charges and taxes to which 100 catties of opium are liable after paying import duty, before being

I am, Sir, Your obedient servant ROBERT HART,

Inspector General."

To the Commissioner of Customs.

We have copied this circular letter in extenso because it covers the whole ground of inquiry and may well serve as a guide to any others who make investigations on this

important subject.

A very important part of the pamphlet is the Introductory Note by the Inspector General in which is summarized the result of the statements given in answer to these questions as to the whole quantity of opium imported into China, the amount of the native growth, the average quantity consumed by each smoker, and the number of people that smoke the drug. The estimated number of smokers is less than it has been hitherto estimated. There is a wide-spread feeling that there is some fallacy in the manner of arriving at One very obvious this number. omission in making the calculation is that no account is taken of the refuse which remains from the smoking of the prepared opium. This is stated by one who smokes the drug, to be about one-third of what is put into the pipe. We have been promised an examination of the subject by one who has given much attention to the subject. We ask our readers to wait legally able to go into consumption at the | the appearance of his paper.

False Gods: or the Idol Worship of the World. A complete History of idolatrous worship throughout the world, ancient and modern. Describing the strange beliefs, practices, superstitions, temples, idols, shrines, sacrifices, domestic peculiarities, etc., etc., connected therewith. By Frank S. Dobbins, late of Yokohama, Japan. The whole profusely illustrated. Hubbard Brothers Publishers, Philadelphia, Boston, &c., &c.

WE have given the full title of this our readers a correct idea of what book, as the better way of giving to expect to find it. As every one may suppose, from the extended ground it professes to go over it is intended more for popular use than for critical investigation. It will be found very useful by those for whom it was specially prepared. It will have special interest to all missionaries, as showing how completely all nations had forgotten the true God and made to themselves false gods according to the imagination of their hearts. The great work of the missionary is to make known to the various nations the God of Creation who has reveal-

ed himself more fully to men in his Word and by his son Jesus Christ, whom he has given to be the Saviour of the world as well as its Teacher. He is the Light of the world. This book will deepen in the heart of every reader the conviction of how great is the darkness which is in the world. It is very fully illustrated with representations of heathen gods and the various objects of worship. May the day soon come when "all these imges shall be cast to the moles and the bats" and the glorious light of the gospel fill every land.

Journal of the North-China Branch of the Royal Asiatic Society, 1881. New Series, Vol. XVI.

This volume is made up of four articles, and a page of miscellaneous. Of these Dr. Bretschneider's on Chinese Botany alone occupies 212 pages. The learned author says at the beginning of this article "I am neither a Sinologue nor Botanist, my knowledge of Chinese as well as of Botany being quite limited." With this modest estimate we doubt if all will agree. Of the remaining three, two are written by Mr. H. B. Guppy, M.B. The first is entitled "Notes on the Hydrology, of the Yang-tsze, the

Yellow River and the Peiho," and the second "Some Notes on the Geology of Takow, Formosa." The last article in the volume is by Rev. Father M. Dechevrens, S.J., entitled "The Climate of Shanghai. Its Meteorological Condition," which will be read with interest by dwellers in the Model Settlement. Given in gratis are four pages of "errata." found in Dr. H. Fitsche's article on "The Climate of Eastern Asia," to be had in Vol. XII., 1877. Better late than never.

For Sale at the Mission Press, A Concordance of the New Testament in Chinese, by Rev. H. V. Noyes, 200 pp. white paper, \$0.40 per copy.

